VOL. XIX. NO. 12

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

DECEMBER, 1875.

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American Missionary

VOL. XIX. DECEMBER, 1875. NO. 12.

AMERICAN MISSIONARY ASSOCIATION.

OUR ANNUAL MEETING.

The recent Annual Meeting of this Association was one of unusual interest. The foundations were laid, broad and deep, in the admirable sermon by Prof. Barbour of Bangor, on the LOVE THAT NEVER FAILETH. The brief but able Paper of Rev. Dr. Bacon of New Haven, showed the INADEQUACY OF MERE LEGISLATION TO FUNDAMENTAL RECONSTRUCTION in this nation.

The reports of the several committees gave an encouraging view of the work of the Association among the caste-oppressed races, the Negro, the Indian, the Chinese in America. But the crowning point of interest was reached in the reading and discussion of two Papers relating to Africa. The first of these was by Rev. Edward Hawes of New Haven on "SLAVERY AND THE SLAVE-TRADE AS STILL EXISTING;" the second by Rev. M. McG. Dana of Norwich, on "THE RELATIONS OF THE FREEDMEN TO AFRICAN EVANGELIZATION." These Papers show that Slavery and the Slave Trade still hang as an incubus over benighted Africa: that missionary labor, so hopeful in many respects, is hindered by the climate, the slave-trade and war; and, finally, that the Freedmen of America seem to be the special messengers to bear the Gospel thither.

These great themes fall into exact line with the origin and aims of this Association. It was born in a sympathy with the oppressed. Its early supporters were abolitionists. Its first missionaries sought to benefit the slaves in America, the emancipated negroes in the West Indies, and the heathen in Africa. The largest single donation it ever received was for its missions among that people. It was this aim that has called forth such large contributions from Great Britain, and still gives it the support of the Freedmen's Missions Aid Society of London—It was this that prompted it to be first in reaching with clothing, schools and the Gospel, the slaves escaping to our army lines; and that concentrated its main efforts upon the Freedmen when emancipation came. It was this which led the Congregational Council of 1865 to select it as the channel providentially prepared for reaching and elevating this "nation born at once." It was this that moved it to extend its labors among the Indians and Chinese in America—the other despised peoples crushed by caste prejudice on this continent. We, therefore, hail with delight the new impulse given by these Papers and Speeches to the work in which we are engaged. We only ask that the awakened energy take the right direction.

If soldiers of the cross are to be selected from the Freedmen of America to evangelize Africa, they must be drilled and equipped, which means a great deal. They are children in knowledge and in Christian grace. Slavery has left its terrible marks not only on their bodies, but on their social habits and moral traits.

Africa is degraded and cruel. Only Christian heroes can be victors there. We must beware that we send not those who shall be conquered instead of conquerors.

Then, too, we must remember that the Freedmen have a great moral victory yet to win in America—a victory over themselves and over bitter race-prejudice, the ramparts of which still hedge them in, and they must scale the heights which are now theirs by law, but which they can only reach and hold by intellectual culture and moral and religious stamina of character. This great battle must be fought in America. Its victory cannot be won by carrying the war into Africa. No triumphs there will have any great effect here. In this struggle, Richmond cannot be reached by a march to the sea. Moreover, we cannot spare all the well-drilled soldiers for Africa, nor maintain only recruiting camps here. If the Freedmen are to be the source of supply for African Missions, if they are to send the sparkling streams to fertilize that desert land, they must not themselves be suffered to sink into stagnation.

The two objects are one, and must be pressed forward together. The American Missionary Association will soon, we believe, be able to send some well-trained missionaries of this race to Africa, but its power to do more will depend on the success of its schools and churches in the Southern States. These are now crippled for want of means, and the people themselves are discouraged by poverty. Young men must quit their studies to earn their living. Which shall conquer, Christian liberality or the Hard Times?

We have the buildings: teachers and missionaries are ready: the pupils are eager for the preparation. We hope, therefore, that the enthusiasm of our late meeting, widely extended and deepened by the reading of the Papers and Addresses, which we present herewith, will quicken the zeal, and intensify the prayers of the friends of the Freedmen and of Africa—that the hand of God which emancipated the slaves may be recognized as it points them to Africa, and that His voice may be heard which calls His church to prepare them for that great destination.

THE "AMERICAN MISSIONARY" AND ITS SUPPLEMENT.

We devote this number of our monthly almost exclusively to the proceedings of our Annual Meeting. The "Missionary" itself contains the Minutes of the meeting; the Abstract of the Annual Report; the terse and vigorous Paper by Rev. Dr. Bacon of New Haven; and the Addresses in relation to the work among the Indians, the Chinese in America, Education among the Freedmen; and to Finances.

In the SUPPLEMENT we have grouped together the Papers of Messrs. Hawes and Dana, and the discussion of our church work as it connects itself with the Freedmen and the Evangelization of Africa.

We have not for a long time, if ever, presented our readers with so rich and varied a feast. We ask them to partake, and then to give the strength derived therefrom to aiding the work of the Lord among the despised races of America and of Africa.

DEFERRED PAPER AND ADDRESSES.

The fullness of material furnished by our Annual Meeting compels us to defer a portion of it for future use. This will include the Paper read by Sec. Woodworth on the "DUTY OF THE NORTH TO THE SOUTH;" the Addresses of Revs. Messrs. Parsons and Willcox and Mr. Richardson on SYSTEMATIC GIVING; and the Speeches on the Resolutions in relation to the Khedive of Egypt and the Slave Trade.

PROCEEDINGS OF ANNUAL MEETING.

The twenty-ninth Annual Meeting of the American Missionary Association convened in the First Congregational Church, Middletown, Conn., Oct. 27th at 3 o'clock, P. M.

The Association, being without a President, in consequence of the death of the late Hon. W. A. Buckingham, Rev. Edward Hawes of New Haven, one of the Vice-Presidents, was called to the chair.

The exercises were opened with reading the Scriptures and prayer by the presiding officer. Rev. Walter S. Alexander was appointed Scribe, and Rev. Daniel Denison, Assistant Scribe. The following gentlemen were appointed a Committee on Nominations: Rev. S. G. Willard, Rev. W. T. Reynolds, and Rev. G. D. Pike.

Secretary Strieby read the Annual Report of the Executive Committee, and Secretary Whipple, the Report of the Treasurer. Secretary Strieby gave some facts relating to the financial history of the Association.

It was voted that the Committee on Nominations be also the Committee on Business.

The Committee on Nominations reported the following as the Officers of the Association for the coming year:

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The following Special Committees were appointed:

Committee on Finance: Rev. A. C. Denison, Dea. Geo. W. Shelton, Rev. Geo. Whipple.

Committee on Religious Work: Rev. T. K. Fessenden, Rev. H. Winslow, Hon. Benj. Douglass, Dea. Chas. Benedict, Dea. J. E. Cushman.

Committee on Educational Work among the Freedmen: Rev. G. W. R. Scott, Rev. John W. Harding, Rev. Geo. J. Tillotson, Rev. Salmon McCall, Dea. Alfred Walker.

Committee on American Indians: Rev. Wm. M. Palmer, Rev. N. J. Burton, D.D. Hon. A. B. Meacham, A. N. Niles, Dea. Wm. E. Cone.

Committee on Chinese in America: Rev. H. M. Parsons, Rev. A. P. Marvin, Rev. J. J. Hough, Rev. G. A. Oviatt, Dea. Cyprian Brainard.

Committee on Foreign Work: Rev. Joshua Coit, Rev. A. W. Hazen, Rev. Cyrus Hamlin, D.D., Hon. H. D. Smith, Rev. Geo. Whipple.

The Business Committee reported the order of exercises for the evening and to-morrow.

The Report was adopted.

Voted to adjourn to 7½ o'clock this evening.

Wednesday Evening, October 27th.

The introductory Religious services were conducted by Rev. Wm. E. Park of Lawrence, Mass. The Annual Sermon was preached by Rev. William M. Barbour, D.D. of Bangor Theological Seminary, from I Cor. 13: 8, "Charity never faileth."

Thursday Morning, October 28th.

After a prayer meeting of an hour, led by Rev. R. B. Howard of Chicago, the Association met at 9 o'clock. The exercises were opened with singing. Prayer was offered by Rev. H. M. Parsons of Boston. A paper, written by Rev. Leonard Bacon, D.D. of New Haven, on "The Inadequacy of Legislation to Fundamental Reconstruction," was read by Rev. W. T. Eustis.

The Association received an invitation from Rev. Dr. Foss, the President, to visit the buildings and Museum of the Wesleyan University, which was accepted, and the hour of 5½ P.M. named as the time of the visit. An invitation was also received to visit the Industrial School.

A paper was read by Rev. Edward Hawes of New Haven, on "Slavery and the Slave Trade, as they now exist."

A paper on the "Relation of the Freedmen to African Evangelization" was read by Rev. M. M. G. Dana, of Norwich.

Voted that the thanks of the Association be tendered to Prof. Barbour for his sermon, and that he be requested to furnish a copy for publication, in connection with the Annual Report.

Voted that the thanks of the Association be tendered to Dr. Bacon—to Rev. Mr. Hawes, and to Rev. Mr. Dana for their papers, and that these papers be requested for publication under the direction of the Executive Committee.

The Committee on FOREIGN WORK, reported through its chairman, Rev. Joshua Coit of Mass., who offered the following resolutions:

Resolved, That this meeting of the Association urge its Executive Committee to enlarge the Mendi Mission, by sending missionaries from among the Freedmen, as fast as possible, with a view to the evangelization of Africa.

Resolved, That the Executive Committee be requested to search for some suitable place in Central Africa, where a mission, to be manned by colored missionaries, may be established at an early day.

Remarks were made upon these resolutions by Rev. J. Coit, Dr. Cyrus Hamlin, Rev. Lewis Grout, John Dougall, Esq., and Rev. George Whipple.

After prayer by Rev. Mr. Grout, the Committee on RELIGIOUS WORK of the Association reported through its chairman, Rev. T. K. Fessenden of Ct.

REPORT OF THE COMMITTEE ON RELIGIOUS WORK.

The Committee to whom was referred that part of the Report which relates to the religious work of the Association, beg leave respectfully to report, that they find it full of encouragement and instruction.

The year's history has been characterized by the strengthening of existing, rather than the formation of new, organizations. Three new churches have been founded in the Southern States, making 56 in all. These, planted mostly at central and influential points, are the divinely appointed and life giving fountains from which are to flow streams to make glad the South. Over 48 missionaries, white and colored, have been sustained. To them the Holy Spirit has, during the past year, signally given the seal of Divine approbation in numerous and powerful revivals of religion, adding 675, or 1-6, to their membership, and making a total of 4,222 church members.

While in many cases these churches are seriously crippled by the want of suitable houses of worship, they are in this respect improving. There has been shown a commendable spirit of Christian liberality in this work, and in the support of their ministers. We invite especial attention to the interesting sketch given of the laying of the corner stone of the new edifice of the church at Goldings Grove, the only remaining representative of the Dorchester Midway Congregational Church, transplanted originally from New England.

During the past year, the Rev. Mr. Claflin, a white missionary, has retired from his field of labor in Western Africa, and in his place has gone back the Rev. Barnabas Root—a native African. He was brought to this country in early life by one of our missionaries and is a man of fine abilities, education and promise. He purposes to devote his life to Christian mission work. Is not this event alike typical and prophetic, and full of inspiration and hope to the friends of Africa? Does it not foretell a day at no distant future when the promising youth now converted in our churches and trained in our schools, are to bear the standard of the cross in Central Africa, where all is now darkness, cruelty and spiritual death? Are not the graduates of Hampton, Fisk, Atlanta, Talladega, and other schools, to build up in the heart of Africa, Christian churches, normal schools and a Christian civilization? This is the earnest purpose already often uttered by them, and this, we believe, is to be soon and

fully carried out. We, therefore, ask of the friends of the colored race, and of stricken Africa, to aid this Association in its peculiar and cheering work, by their confidence, their contributions and their prayers.

Remarks were made upon this report by Rev. Mr. Fessenden of Farmington, and Rev. Mr. Harding of Longmeadow. Rev. Mr. Howard of Chicago offered a resolution, which was afterwards amended and adopted as follows:

Whereas, we gratefully recognize the endeavors of the Government of Egypt to abolish the traffic in human beings, and the hearty and effective co-operation of the people of Great Britain to promote the same end, therefore,

Resolved, That a Committee of this body be appointed to memorialize the Government of the United States, and urge it to exercise its influence to encourage and sustain the Khedive of Egypt in all efforts to suppress the slave trade in Africa.

Resolved, That Hon. E. S. Tobey of Boston, Rev. Cyrus Hamlin, D.D. of Constantinople, Rev. Edward Hawes of New Haven, Rev. Theodore D. Woolsey, D.D. of New Haven, and Rev. George Whipple of New York, constitute this Committee.

Voted to refer this resolution to the following Committee: Secretary Strieby, Rev. Mr. Howard and Rev. Cyrus Hamlin, D.D.

After remarks by Rev. W. H. Bidwell, D.D., the Association adjourned till 2 o'clock, P. M.

Thursday P. M., October 28th.

The Association met, and was opened with prayer by Rev. Mr. Ives of Maine.

The Committee on AMERICAN INDIANS reported through its chairman, Rev. Wm. S. Palmer.

REPORT OF THE COMMITTEE ON THE INDIANS.

Your Committee find in all the experience of the American Missionary Association among the Red men, during the past year, fresh proof of the excellence of President Grant's Indian Policy. Wherever Agents and Farmers appointed by the Secretaries of this Association are at work, there is gratifying evidence of advancing civilization, improvement in home life, and growing appreciation of "Whatsoever things are pure, lovely and of good report." In the deepening interest of hundreds in their personal possession of houses and lands, and in the industry with which they are coming to care for their own property, there is precious promise of future good.

The success of the past year in this branch of the Association's work, proves afresh that the chief difficulty in christianizing the Indian is far less in himself than in his persistent oppressors. Taught iniquity and violence by those claiming to be his superiors, no wonder if he has proved an apt scholar. Still our "marching orders" read, "Preach the Gospel to every creature." Nor have missions to the Indians proved unfruitful. Other Christian nations may share with America the work of evangelizing Africa and the Orient; but none will help us reclaim these primitive owners of our own broad domain.

Your Committee grieve that this Association cannot expend $20,000 instead of $2,000 per annum in this branch of their work. Our most intense conviction is that a few years more of the humane, not to say Christian, treatment the Red man has recently enjoyed, will save the race from ruin; while return to the former policy must issue in its inevitable extermination. God save this Association from any responsibility for such a crime! God save our Republic from complicity with such Christless barbarism!

Hon. A. B. Meacham addressed the Association.

The Committee on the CHINESE IN AMERICA reported through Rev. A. P. Marvin.

REPORT OF COMMITTEE ON THE CHINESE IN AMERICA.

The Committee to whom was referred that part of the Annual Report which relates to the work of the American Missionary Association among the Chinese in California, report that

The present aspects of the work are most encouraging. It is believed that there are now not less than one hundred thousand Chinese in our country. Though living for the most part, on our western border, they are gradually working towards the interior and the east. Those who have come are but pioneers of a great host who will follow in future years. They are here, on our hands, and in the wise providence of God, this Association has been called to engage in the effort to enlighten and save them. Taking occasion from their desire to learn our language, our workers in this interesting field of labor, under the direction of Rev. Mr. Pond, the Superintendent, have found a way to lodge Christian truth in their minds, and this truth is already producing blessed results.

Other missionary boards are engaged in a great work in China itself, translating the Bible into the Chinese tongue, and preaching the Gospel as fast as they can learn the language But here, in our field, we find Chinese by tens of thousands, eager to learn our language, and in the process, they learn of Christ and him crucified. Already quite a number have come under the influence of our workers. They have become interested in the truth as it is in Jesus. Some give evidence of thorough conversion. Very few pastors, even in our larger congregations, have results to show, during the past year, equal to those reported by Mr. Pond. It is believed that about seventy have been converted, of whom more than thirty were led to Christ during the last year. These converts are gathered into the "Congregational Association of the Chinese," and as they become established in Christian character, are received into churches where they reside. And they give evidence of sincerity, since they have to endure opposition, reproach, and even persecution, while renouncing their ancestral religion, and becoming the soldiers of the cross.

When we remember the fact that the Chinese expect to return to their native land, we see how every convert may become a missionary of the cross. Thus the work done here will not only secure the salvation of those who are converted to Christ, but awakens the hope that we may be able to reach thousands and millions in China, and thus make that nation really what it is now vainly styled, the Celestial Empire.

We, therefore, not only rejoice in the fact that so many have been converted, but especially in the demonstration that the Gospel comes to the Chinese as to all other sinners, awakening their consciences, and then meeting their wants as immortal beings, in the gift of a Saviour.

These people, so intelligent, ingenious and enterprising, but, at the same time, apparently so bereft of a moral sense; these people who have sometimes been classified as a sort of human rats, with their keen and glittering eyes, are proved to have the same moral nature as ourselves. They are convinced of sin, of righteousness, and of a judgment to come. They feel the need of Christ, and they joyfully receive him as their Lord.

We most cordially commend this work to the churches. The field is open and inviting. The converts are cordially co-operating with our missionary; and the results give promise of a great harvest in the not distant future. The love that never faileth meets a response in the hearts of the Chinese converts; the beginning of its work in this field was timely; it has already begun to overcome opposition, and its results will be immortal.

Remarks were made by Rev. H. M. Parsons.

At 3 o'clock, the business of the Association was suspended while the Sacrament of the Lord's Supper was administered. Rev. Cyrus Hamlin, D. D. of Constantinople, and Rev. Lewis Grout of Vermont, officiating.

When business was resumed, the Committee on FINANCE reported through its chairman, Rev. A. C. Denison.

REPORT OF COMMITTEE ON FINANCE.

Your Committee, after an examination of the financial affairs of the American Missionary Association, are happy to bear testimony to the business sagacity and fidelity with which they have been conducted.

In common with all the friends of the Association, they deeply regret its large indebtedness, which, under the circumstances, seems to have been unavoidable. It is a great satisfaction, however, to know that this is largely overbalanced by assets in the form of real estate, legacies as yet unpaid, and stocks and bonds. Besides lands and buildings of the value of more than $200,000 donated to it for educational purposes, and with the implied understanding that they shall be held and used by it for such purposes, the Association holds lands in a prosperous section of the North-West, not finding a ready sale just now, but which will, it is confidently believed, considerably advance in value. It is, also, the recipient of legacies amounting to more than $67,000, some of which are not yet due, and the payment of others already due, has been delayed, by the difficulty of settling estates in the present condition of business, but there is no reason to apprehend any considerable diminution of the above amount. It also holds a considerable amount of stocks and bonds, which in the judgment of the ablest financial advisers, ought not to be sacrificed at their present depreciated prices.

It is to be borne in mind that none of the above property was bought for speculation or investment, but received by donations and bequests, to be held and used as the best interests of the Association should require. The above assets as they shall become available will much more than cancel the entire debt, imposing for its payment, no additional burden upon the constituents of the Association. The larger part of the debt, is so situated that it can for the present conveniently remain. A part of it, however, the best interests of the society require should be immediately provided for—and it is earnestly hoped its friends will at once devise liberal things to meet it.

On account of reduced receipts, the expenses of collection and administration the past year have been larger than we could wish, but with the contemplated reduction of about $5,000 in collection and administration expenses, it is believed this per centage will be considerably reduced—especially as greatly increased receipts are hoped for.

In conclusion we would say, that in our opinion the Society was never more worthy of the confidence and generous support of its friends than at present, or its necessities more urgent, and we trust that during the coming year every lover of his race, his country and his God, will come up to the magnitude of the great occasion in the exercise of that whole hearted, large handed Christian charity which "never faileth."

Remarks were made by Rev. Mr. Denison, Dea. Benedict of Waterbury, Hon. Benjamin Douglass of Middletown, Rev. Mr. Willcox of Stamford, Mr. Richardson of Boston, Rev. H.M. Parsons and Rev. A. P. Marvin.

Thursday evening, October 28th.

This Association met in the South Congregational Church, Rev. Horace Winslow of Willimantic in the chair. Prayer was offered by Rev. Chas. W. Bullard of Hartford. A Paper was read by Rev. C. L. Woodworth of Boston, on the "Duty of the North to the South."

The Committee on "EDUCATIONAL WORK AMONG THE FREEDMEN" reported through its chairman, Rev. Mr. Scott.

EDUCATIONAL WORK AMONG THE FREEDMEN.

The Committee to whom was referred the subject of educational work among the Freedmen, desire to report; that this work is of the utmost importance, and should be carried on vigorously in view of the great interests at stake, and the objects to be reached. It is gratifying to note the strong desire on the part of the Freedmen for an education, and to mark their intellectual improvement through the agency of the schools fostered by the American Missionary Association. It is impossible to detail the many interesting facts laid before us, but we take great pleasure in stating that the schools for the Freedmen are meeting with more favor, as their aim and success are more clearly seen, from the white inhabitants, who, in many instances, say that in view of the position and power of the former slaves—better educational advantages must be given them, that they may the sooner and easier be taught their duties as citizens.

We are decidedly of the opinion that the work of this Association in educating men to be preachers and teachers, and to fill important positions in the community, is necessary not only for the elevation of the colored people, but for the improvement of the poor whites who are so strangely, though indirectly, influenced by the condition of the Freedmen.

It is important to press the educational work of the Association more vigorously than before in view of the persistent and earnest efforts of the Roman Catholics, and the pernicious influence of corrupt political leaders, that the colored people may be able to think and act independently and rightly, and not be relegated by Jesuists and demagogues to a condition worse far than their former slavery.

We are heartily of the belief that Africa, especially Western Africa, can best be reached by way of the Southern States. The men who are equipped for service in the schools of the American Missionary Association seem most clearly to be the chosen instruments to carry the gospel to Ethiopia, which is stretching out her hands to God. God has, indeed, opened a great door and effectual for us in the South, through which we can pass with our money and regenerating agencies to Africa, and though there are difficulties in the way, the work should attract us all the more—as Ephesus drew Paul by reason of the many adversaries. The colored men of the United States show the characteristics which belong to their brethren in Africa. They have the same physical peculiarities and temperaments, and are so constituted as to live in warm countries where white men would die. They have traits which commend them to the confidence and hearts of their brethren in that dark land, and when, properly educated, by reason of their sympathy and power of adapting themselves easily to the mode of life in Africa, are better able to understand the needs and appreciate the feelings of the people there than the white men who go forth to labor among the African tribes.

We heartily commend the policy of the American Missionary Association which works at the present with a look into the future, and is desirous of laying permanent foundations for the evangelization and education of the African race in this and in other lands, and we trust that the educational work will not be crippled by any lack of funds to sustain the schools which are doing such good and needed service.

We also raise the query whether it may not be desirable for the Association to take some advantage in the near future, of the great interest manifested by the Khedive of Egypt, in opening the regions of Central Africa to civilization by the way of the Nile and the railway already surveyed to Khartoum, and his friendliness to Americans and their methods of industrial enterprise, as for instance, the establishment, if it should be found possible, of an industrial plan at some point on the Nile, in communication with the new lines of travel, and the fresh and rapid influx of commercial and agricultural enterprise, which, in connection with moral forces, promises such a wonderful future for Central Africa.

Remarks were made by Rev. Mr. Scott, Rev. Dr. Hamlin, Rev. Lewis Grout, and Rev. Wm. E. Park.

Voted, that the Reports of the several committees be adopted and submitted to the Executive Committee for publication.

Voted, that the Resolution of Rev. Mr. Howard, relative to memorializing the U. S. Government, be adopted:

The following Resolution of thanks was adopted by a rising vote:

Resolved, That this Association returns grateful acknowledgments to the Committee of Arrangements and to the households of the North and South Congregational, and sister churches, for their generous hospitality and their cordial and ample provision of every requisite for the personal comfort of members in attendance upon this Anniversary.

After singing the Doxology, the Association adjourned sine die.

Attest,
WALTER S. ALEXANDER, *Secretary*.

ABSTRACT
OF THE
ANNUAL REPORT.

The report begins with a deserved tribute to the memory of its late President, Hon. W. A. Buckingham, and two of its deceased missionaries. In the church work at the South, revivals and ingatherings are reported in many of the churches, adding a large per cent to the membership during the year. Three new churches were formed, and the corner-stones were laid of three new houses of worship. Looked at in its spiritual aspects the year has been one of growth and blessing.

The Educational Institutions have felt the effects of the hard times which have been severer in the South than at the North. Many people have been called from the school to aid the family in the struggle against starvation. The Freedmen's Bank has swallowed up many of the hoarded earnings designed for educational uses. These facts justify the Association in confining college studies to a few of its institutions. Yet the results of the work, as shown in the classes during the year, and in the very satisfactory anniversary examinations and exercises, have been most encouraging. One of the most gratifying facts connected with the educational work is that *more than sixty thousand children* have been taught during the year by the former pupils of the schools of the Association, and the number will increase from year to year. Encouraging results are reported in the work among the Chinese on the Pacific coast. The contributions of the California churches were larger than last year and the returns of direct Christian labor have been more fruitful.

Marked progress has attended the efforts among the Indians. The report vindicates the Indian policy of the Government and its adminstrators, and

gives full details from reports of missionaries and agents, showing the rapid advance of the Indians in industry, home improvement, education, and in the reception of Gospel truth.

The Foreign Missions of the Association are in Jamaica and in Africa. In these, some changes have been made among the laborers, and cheering reports come from the churches in Jamaica.

The Jubilee Singers are once more in Great Britain, where they coöperated with Messrs. Moody and Sankey in revival meetings, and now they have the prospect of a successful series of concerts for the coming season. The Freedmen's Missions Aid Society of Great Britain continues its helpful relations with the Association in its efforts to prepare the Freedmen as missionaries to Africa.

FINANCES.

Annual Exhibit.

RECEIPTS, from all sources, (including Hampton and Berea) - $273,533.22

EXPENDITURES, for all purposes, (including Hampton and Berea) - - $290,335.86

DEBT. The Treasurer reports a debt of $96,559.20—an increase over that of last year. The full statements made show it to be amply secured as to ultimate payment, by stocks, lands and legacies.

LANDS AND BUILDINGS FOR WORKING PURPOSES. The Association holds for the use of its schools and churches in the South, a large amount of valuable property. It cannot utilize all of this for the want of larger income.

STATISTICS

Of workers and work among the Freedmen, Indians, Chinese, and Abroad.

Total number Missionaries, 62; Teachers, 189; Matrons, 9; in Business Department 15—275.

Total number of Churches, 65; Church Members, 4,222; Sabbath-School Scholars 7,981.

Total number of Schools 58; Pupils 9,876.

Scholars taught in the South by our former pupils, 64,000.

THE INADEQUACY OF LEGISLATION TO FUNDAMENTAL RECONSTRUCTION.

BY REV. LEONARD BACON, D.D.

I have been invited to offer some thoughts on "The Inadequacy of Legislation to Fundamental Reconstruction."

Let us first ascertain what we are talking about. The problem under consideration is, a reconstruction of *Society* in the lately slave-holding States;—not a reconstruction of government, for that has been already effected—every one of those States has its new constitution, its legislature, its executive magistracy, its courts for the trial of causes, its representatives and senators in Congress. What we mean by the reconstruction of society in those States is, a readjustment not merely of legal relations between labor and capital, or between laborers and the employees of labor in the various departments of industry, but of all the relations between the different classes which constitute the population. From the point of view at which we stand as Christian patriots, the reconstruction desired is such an adjustment as will bring those relations into full agreement with the Christian civilization of our country, and of the age—a civilization characterized by liberty, diffused intelligence and the aspiration after perfect justice. That would be a "fundamental reconstruction;" for it would be a rebuilding from the deepest foundations.

The thoughts which have occurred to me in view of this subject are, summarily, these:

I. Legislation has its place and its part even in this work of fundamental reconstruction. Some things must be done by the sovereign power in the State, that is by legislation, or they cannot be done at all. Slavery existed by law ; legislation must abolish the old law and bring in the new. By law, as it existed a few years ago, there was a hideous inequality between different sorts of people before all the tribunals of justice, and in all the administration of government, legislation has abolished that inequality, so that government now exists not for the benefit of one class only, but for the common and equal benefit of all. Legislation can establish public schools, and to some extent, can guard the commonwealth against the evil of popular ignorance. Legislation can promote industry and the accumulation of wealth among the people, by protecting property against fraud and robbery, and by opening roads, and otherwise facilitating the interchange of the products of industry. All these things must be comprehended in a true and fundamental reconstruction.

II. More specifically, legislation has much to do with forming and modifying the character of a people. All just and reasonable legislation appeals to the moral sense of the people, and trains that moral sense by appealing to it. If acts of legislation are recognized as righteous by the moral sense of the people generally, and are faithfully carried into effect, they are, perhaps, more powerful than any other agency, to cultivate the sentiment of justice as well as a feeling of affectionate loyalty towards the State. Good laws, recognized as good, and righteously executed, tend to make the people good. Thus the Psalmist of old, contemplating the Divine government and the revelation of the Divine will, was inspired to say, "The law of the Lord is perfect, converting the soul."

III. Yet, in this, its highest function, the law is, sometimes, "weak through the flesh." If an act of legislation is sure to be regarded by the people, or by any considerable body of them, as expressing not right but the will merely of a superior power, it provokes reaction, and exposes the legislative power to hatred. If that opposition sentiment can baffle the execution of the law, the power that has ordained the law will incur not only hatred but contempt. A wise legislation, like that of Moses, will take notice of "the hardness of the hearts"—the perverseness, the barbarism, the stolidity—of the people whom it attempts to reform and educate by its statutes, and will be careful to give them such lessons as they are able to bear. It will know how to check and gradually overcome that evil custom—that old liberty of doing wrong—which it cannot suddenly take away. In such cases, other forces, of a more ethereal nature, must do what the law cannot do.

IV. If I understand the facts, Legislation has already done, so far as constitutions and statutes go, all that it can do in this work of fundamental reconstruction. It has made those who were slaves equal, before every tribunal of the State or the Union, with those who were their masters. It has taken away all legal distinctions founded on complexion, or lineage, or previous condition of servitude. It has incorporated the freedmen with their wives and children into the commonwealth, and made them partners in the government by giving them the right of suffrage. In giving them the right of suffrage, it has given them the power of ascertaining and maintaining all their other rights. If in some States there remains much to be done toward an efficient system of public schools, it needs to be done as much for the white people as for the black. What remains of this fundamental re-

construction, so longed for by intelligent patriotism, is chiefly that which the law cannot do—the mutual conciliation of races which, having been heretofore in the relation to each other of masters and enslaved, have been in a relation of mutual hostility, and the diffusion of Christian knowledge and Christian sentiments through the entire population without distinction of race or complexion.

VI. I come to this conclusion. Legislation on the part of the National Government is no longer to be invoked in aid of "fundamental reconstruction." Attempts by Congress to employ force for the abolition of prejudices and antipathies in social intercourse do not help the cause in which the American Missionary Association is at work. I use the word *force;* because law enforced is force, and law not enforced is not law. The more completely our cause can be henceforth disentangled from all connection with political parties and agitators, the better for its progress. Doubtless, there will be more legislation by the several States—especially in behalf of the great interest of public schools for all—before the consummation that we hope for shall have been attained; but the legislation must be the effect and not the cause of that fundamental reconstruction which we desire to work for. It will exhibit and record, more than it can inspire or control, the progress of reformed opinions and better sentiments and affections among the people.

May I be allowed to say one word concerning the future of this Society? That word is CONCILIATION—conciliation by meekness, by love, by patient continuance in well-doing. The field is wide open for schools and for the preaching of the gospel, two great forces operating as one for fundamental reconstruction. In both these times of effort, the work of the Society must be, more and more, a work of conciliation—conciliation of the South to the North and to the restored and beneficent Union—conciliation of races to each other, white to black, and black to white—conciliation of contending sects, oppressed with traditional bigotries, to the simplicity of the truth as it is in Jesus, and to that simplicity in the constitution of churches which is the guarantee of spiritual liberty, and the only way to the visible fellowship of all who are one in Christ.

LEONARD BACON.

NEW HAVEN, Oct. 22, 1875.

THE INDIANS.

Remarks of Hon. A. B. Meacham.

One of the first principles imbibed in my early education was that of charity for the lower or weaker races. My sympathies were for the slaves of the South, and when in my early life I was transferred to the frontier, I became actively interested in the Indian. The wrongs then permitted by the Government upon them under my own observation, caused me to resolve, that, whenever, and wherever, I could, I would do them justice. The subsequent events through which I have passed, in which I have suffered more, perhaps, than any man now living, have not changed my resolution, and if I speak to day in behalf of the red man, no one can gainsay my right to do so.

A residence of almost one third of a century on the border has given me many opportunities to observe the workings of the various policies and plans which have been tried in the management of the government of these people. I have no hesitation in saying that the present "*humane policy*" is the first, and only one, ever yet inaugurated, which promised any successful solution of the problem. It gives the Indian hope that he may some day become part and

parcel of the great American people. Just now when the proposition comes to turn the Indian over to the care of the military department of the Government, it may be well to compare the workings of the two policies—humane and military.

Take for instance the Klamath Indian Agency in Oregon. In 1865 a military post or encampment was built within a few miles of the Agency.

At that time the Indians on Klamath Reservation numbered about 1400. They were a sober, quiet people, pure in their morals, according to their ethics. No intemperance, no debauchery, the women were virtuous, the men were peaceable, honorable and brave.

The post, known as Fort Klamath, was built at an expenditure, in round numbers, of $150,000, garrisoned by two companies of soldiers. For ten years, the Fort with its two companies has been kept up at an expense of say $100,000, annually. In 1873 they were called out to compel Captain Jack and his followers to go upon the Klamath Reservation. The result was what is known as "The Modoc War." It is beyond question, that had no soldiers been called out, no war would have occurred. More than that, even after the war was inaugurated, had no change been made in the position of the soldiers during the pending peace negotiations, Gen. Canby and Dr. Thomas had not been killed; a brave and really great Indian,—Capt. Jack—would not have been executed for other men's crimes. When the truthful historian shall have written up the record of that affair, it will appear, that the man whom the American people are accustomed to regard as a "desperado and cut-throat" was, in reality, a man of more than ordinary stamp, who had sagacity to discover that the only hope for his people was in coming upon the same plane with the white man, and, that being denied this privilege, he had resorted to rebellion to secure recognition of his claims to manhood's rights.

It will be found that Capt. Jack and his band had made three several efforts to live in peace with the other tribes who were upon the Klamath Reservation; that he being poor in goods and ambitious to assimilate to the customs of the the white men had incurred the displeasure of the other Indians, who taunted him with his poverty, until he abandoned all hope of permanent settlement at Klamath. It will be found that he appealed three several times to the Military Agent who was in immediate charge of Klamath Agency, for protection against imposition, and being refused, left the reservation forever. For this last named act, he will not be censured, when the facts are known.

In the Modoc war, the Government expended one or two million dollars of money, and nearly two hundred lives in subjugating 53 Modocs; seven warriors were killed in actual and legitimate war; four were executed by order of the Government, four unarmed captives were killed by the hands of its soldiers, or citizens; and eight or ten women and half a dozen children in other ways.

Capt Jack was finally induced to surrender, and was placed upon trial by a commision of officers at Fort Klamath. I attended the trial as a witness and there met the Modoc chief for the first and the only time after the assassination of Gen. Canby and Dr. Thomas. The Government was ably represented by an attorney, while Capt. Jack went to trial unsupported and unadvised. After I had given my testimony in the case, I visited the captive chief in his cell and inquired why he had not employed a lawyer to defend him; remarking that the newspapers say "Capt. Jack has spoken for his race, now let extermination be the cry." He replied that no lawyer understood the matter, and that the prejudice was so strong against him

that no defence would save him. Fixing his eye upon me very intently he said in his peculiarly earnest manner. "Meacham you talk for me. You understand the whole case, you talk for me."

At that time I was not strong enough to attempt the defence, I could not except on penalty of losing my life. I went to the presiding officer of the commission and suggested, for the honor of the Government, that an attorney should be appointed for the Modoc captives. I was informed that the usual question had been asked the prisoners, whether they desired council, and that they had declined. The trial proceeded, and Captain Jack made an ineffectual attempt to speak in his own defence, but with the chains upon his limbs he was unequal to the task and the proceedings were closed and Capt. Jack and three others were sentenced to death upon the scaffold. When parting with Capt. Jack the last time, he held my hand, and asked me to tell his side of the story. This I promised to do and to the best of my ability I have done so upon an hundred platforms, and in the book which I have written, entitled "Wig-wam and War-path." I shall continue to do so, recognizing that I was saved by an Almighty hand for some wise purpose, and, as I now believe, to plead for justice to the red man.

Upon the question of the different policies, I have to say that the military plan has dragged the Indian down, always down, while the humane policy has given him hope. It has given sober men as agents, and subordinate officers, it has given him churches and school houses, it has inspired him with ambition to be a man. A wonderful transformation has been wrought upon the agencies where good men who could practice what they preached, and have treated the Indian fairly and justly, recognized his rights and his manhood. I assert without fear, that under the present policy as a general thing, better men have been placed over the Indians, and that the whole race are looking up, and struggling to become worthy of recognition as men. It cannot be denied that some mistakes have been made in selecting agents and subordinates, that the churches have sometimes selected the wrong man for the position, and that frauds may have been committed under church management; but the cases are rare in comparison with any other plan ever tried.

In conclusion, and in the name of a people who have few friends to speak for them, I ask this honorable body, whom I know from name and from association with its officers, to be thoroughly in earnest in behalf of justice for the Indian, to speak emphatically and unmistakably, in opposition to the threatened transfer of the Indian to the military department of the Government. I am aware that the politician will endeavor to accomplish the unjust and unchristian purpose, but let the church and state protest. Let them realize the responsibility resting upon them in the selection of agents. Let men be selected on account of their fitness for the work; let the faith of church and state be kept, and my word for it, there is not a tribe or band of Indians within the limits of the United States, who will not live up to every compact fairly made. The present is the time to so arrange this policy that it can never be destroyed. Let this be done, and the rights and hopes of a poor despised race be secured to them, and in a few years more the sounds of strife will cease as between the strong and the weak, and the Indian will at last come where he always should have been, on terms of equality with all other races under a flag which represents the principles of equality and justice to every race who lives beneath its stars.

CHINESE ON THE PACIFIC COAST.

Remarks by Rev. H. M. Parsons.

There are some thoughts connected with this work among the Chinese that seem to me worth considering, and especially by those who will go back to the churches to exert an influence on the membership — the constituency of this Association. We look at the relation of the Chinese, at least many are inclined to do so, as something incidental, something taken up because they are cast upon our western shores. But it seems to me that the same principle which was reverted to this morning in respect to the power of the emancipated African for the training of the colored race, is applicable here, and the thought was brought home to me that the question is just as appropriate, just as pertinent, in relation to the Chinese. To be sure, these persons are cast upon the shore, and are drifting over the country without such a relation to the nation as the colored man holds; but do we not see the providence of God in taking the representatives of that vast Chinese Empire, and bringing them here in order to use their own self-interest in the acquirement of the English language, and have their natures imbued with the Spirit of God, and thus they be brought, in a missionary spirit, to carry the English language into their own land, and with it the Christian religion, to a far greater extent than can be done by Americans who go there.

I have no doubt the greatest efforts will be made to send Christianity into China. . . . But look at the results from the efforts of our missionaries that have gone to China, and patiently labored with the highest sort of scholarship and industry; then look at the thousands going back to that land, and taking hold of their countrymen, and so using the Chinese tongue and power of expression as to be true missionaries of Christ all over this empire. It seems to me God has opened this way, and given us an opportunity to seize and carry the thought to the heart of the church, to press it, as a crisis, in the history of the kingdom of God in the world. We are, as it were, dedicated to work for the oppressed — to those who bear such a relation to their own people as the emancipated African to his. Here come the representatives of a nation, barbarous and ignorant: how are they treated and how do they act? We know how they were treated in California; we know how bitter caste prejudice was against them; we know how they penetrate into the interior and even to the eastern shore; we see them in Boston to-day, — there are fifty at least engaged in the occupation of laundrying, and you may see twenty or thirty people constantly stopping to see how these foreigners work. They are looked upon as the "Heathen Chinee," the subjects of sneering and ridicule, while they are patiently, industriously toiling, catching our habits, learning bad as well as good; and Christian people must take hold of them; it belongs to those who love Christ in our richest and most populous communities to look after these waifs that are scattered in among us, and so bring them under Christian instruction that they may go back and carry the right influence to their countrymen.

I have not been so interested in anything I have recently read as in the last letter of Mr. Pond in the American Missionary, bringing out very plainly the opportunities and results of Christian labor among these people in California, suggesting to every thoughtful man the responsibility that still rests upon us in regard to them.

Look at this stream of population that is coming in at the rate of 1500 a month — if this Society could meet them just as they land on our shores and introduce them to schools where they can be taught the truths of the English Bible, and endeavor to bring with these truths, the baptism of the Spirit of God into their

hearts they will be led to turn to God; churches will be formed; and then when they come into that full knowledge of the truth that brings them into the positive individual and transforming influence of Christ, we may confidently look for results larger than could come forth from one of our well-trained missionaries for years staying in China.

These are things that suggest to Christian hearts years of self-sacrifice, years of personal influence, years of pressing home upon the individual, in the prayer-meeting, from house to house, for the Christianizing of this people, of taking hold of them and so putting the impression of Christ upon them that the streams of influence that go out, not only from this land but from the foreigners that shall come here, shall be for the glory of God and the advancement of His kingdom.

It does seem to me that if these things can be spread out before the churches, full of the desire for souls and of the baptism of the Holy Ghost, which we must expect first of all, we shall bring forth the supply from all these churches for the treasuries of the Lord. The relationship of this actually giving to the Lord and the baptism of the Holy Ghost, is real.

EDUCATIONAL WORK IN THE SOUTH.

Remarks of Rev. Mr. Scott.

It is demanded of the speaker at this time to gather up the fragments, that, I suppose, nothing may be lost; for it seems to me that nothing remains for me to do but to gather these fragments. It was my privilege during the closing year of the war to be in certain portions of Tennessee, Georgia, and Alabama, and often have I noted the blight of slavery upon the Freedmen, and upon the poor whites. While there I was permitted by reason of certain official duties to meet a great many of the "spiritual advisers," the negro preachers—who had such an influence over the people. Their ignorance has not been over-stated, for I found that the majority of them could neither read nor write. I remember the first time I entered one of their churches. It was at Tullahoma in Tennessee; and the people supposing that a white man in those days, when he came to church, was necessarily a preacher, called out "I want to hear de white brudder preach." And so great was the desire on their part that the colored minister came down the aisle to the rear of the church, and said it was "the desire ob de people dat I go forward to the pulpit and deliber my text on this occasion." I didn't like to confess that I couldn't speak, so I went forward; but my voice was drowned by the "amens" and "hallelujahs," and I was obliged to silence them before I could go on.

From the moment that I placed the spelling-book in the hands of the youngest children of the freedmen the necessity was created for a higher education on the part of those ministers. A hunger and thirst have been felt in the minds of those freedmen, and unless we satisfy them, everything will go wrong.

A proper regard for the temporal interests of the South, demands that this educational work be proceeded with more vigorously. If the temporal interests of the South are to be maintained, if her industrial interests are to improve, we must educate all classes there, in relf-respect and self-control, and to be industrious.

Then, again, a proper self-interest demands that this educational work be proceeded with more vigorously.

Self-preservation demands that we should engage in this work. The Roman Catholic influence is disintegrating the South, and unless we push this work vigorously, there will be a terrible

reaction, and we in the North will feel the blighting influence of Romanism.

Again, a judicious Christian economy demands that we engage in this work in this way. We are required in God's word to go into all the world and preach the gospel, and we must lay our plans, by the Lord's dictation, with a view to the ultimate and most beneficial results; and if we are to take in Africa, we can take in that country by way of the South.

If these former considerations are not sufficient, or if they seem unworthy, let me refer to this last and greatest consideration, that a Christian spirit should lovingly compel us to engage in this educational work. There is a principle which seems to be mercy, but is utterly selfish. It is the strong helping the weak—for the sake of the strong, the rich; the same principle which was followed by the old feudal lord, when he gathered his vassals within his castle, and shut the gates in time of war,—the strong helping the weak—that he himself might be defended. But there is a higher principle to be followed, true Christian principle—the strong helping the weak for the sake of the weak; the principle lived out by the Saviour.

Shall we not endeavor to create an enthusiasm at this meeting that shall go with us through the years to come? Shall we, prepared for this work, having all these educational advantages, having all these moral forces, having the strong public sentiment behind go back in the day of battle? Let us not turn back, for we have God on our side. Let us harness ourselves to Christ, for Christian love cannot fail. Let us attach ourselves to Christ, and while life lasts, for we cannot fail:

> "For right is right, since God is God,
> And right, the day must win;
> To doubt would be disloyalty,
> To falter would be sin."

FINANCES.

Remarks of Rev. Mr. Denison.

It may be permitted to me to say, that we are impressed with the wisdom of the management of this Association, and with the stability of this institution. There is no fear of final failure here; the only fear of failure is of that charity which we had so eloquently set before us last night. To be sure this large debt does seem a little formidable, but if Mr. Stewart or some of the other merchant princes of New York should, among their other balance sheets at the end of the year, find a matter of debt of $100,000, and if they could look at assets four or five times that amount soon to be available for them, could look at the good-will of a business very much more in its value than their indebtedness, they certainly would have no reason for apprehension. We believe that the good will of the Society, with its hold upon the public heart, with its opportunities for usefulness, with the confidence reposed in it, both on the part of those who bestow benefactions and upon whom those benefactions are conferred, and the possession of the ground which this Society has,—we believe that all this may be worth many times the amount of the indebtedness. It is, then, to be understood, brethren, that when we are called to make arrangements for the payment of this debt, we are not to use the common phrase, called, to pay for a dead house, but are called, as it seems to me, for an advanced movement in this great work. On the eve of the great battle, the signal was, "England expects every man to do his duty;" and it is not too much to say now, that the great master of this post expects us all to do our duty, to unite with those who are sacrificing everything dear to their hearts in going out to this great work. Let us, therefore, as God has prospered us, contrib-

ute of our abundance—for great abundance has been given us—for the support of this Society. It was but yesterday that I was looking over a book of old records pertaining to matters in the little parish in which I live, and I saw that the entire tax list in 1796 was only $15,000; last year it was about $570,000, or thirty-eight times as much, and many of you can bring forward instances more remarkable than this. The fact is, God is prospering us as a Nation, God is prospering us as a Church, God has been wonderfully prospering us in all material interests; and if we expect his blessing to remain upon us we must not fail in that charity which he requireth.

Remarks of Charles Benedict, Esq.

I am very happy to be here, and to get, as I hope, something of the inspiration which this occasion is calculated to give. The church with which I am connected has been a particular friend to this Association, having contributed in some years twice as much to it as to any other of the great causes which demand the charity of the Christian people of the land. And in the arrangements now for collecting our contributions in the church, which we do by weekly offerings, I can say that the probabilities are that the Association will not be disappointed in the assistance which they get from our church; and if the other churches of the State would do as well, I think the debt would be readily removed. I am very glad to see what encouragement there is for this Society, to go on in its work and labor. I have been interested in it, and have great faith that all the good people expect from it will be fulfilled; that the hopes which have been excited in the breasts of those who have been here at this meeting will have a gratifying fruition.

I was very much interested in the visit I made to the Hampton Institute, a year ago last summer. I am also very much interested in the general aspects of the work of the Association, and I think that it is not over-estimated in the results which are to flow from its efforts. The particular work that is assigned to it, is, I think, one of the grandest of the great beneficent enterprises of our day, looking particularly over our own land and over the world.

Remarks of Gov. Douglass.

I feel an interest in this Society and have watched its history nearly ever since it was organized. We took an interest in it when it was first started as an Anti-slavery and Foreign Missionary Society. It was started when our own board was in the habit of receiving what is termed "the price of blood," and employing missionaries who owned slaves, which rendered the Society obnoxious to some of our people, and a great many like to be counted among that number now that didn't then. And so this Society grew up. But when the war came and did away with that institution of slavery, it seemed to be a providential thing that this Society was organized all ready to go to work, had all its machinery running. It is always a good thing to have a supply of the right kind of machinery to do a certain kind of business when that business comes. It generally takes as long to organize and get the machinery up as it does to run machinery successfully afterwards; and sometimes you lose chances of business in that way. Here you had the machinery just as the occasion required. You had this Society organized in just the right time to help the freedmen, and to take hold of the work with the Government under the Freedmen's Bureau, and it has gone along so splendidly that it is really becoming one of the most valuble Societies in our own country. I was very much interested in the remarks made by the Secretary of the Society, yesterday, when he mentioned a certain fact in regard to our schools in the South

and those of the Catholics, and it seemed to me that if this one statement, this one idea, could be put before our churches, it would be enough to rouse them in behalf of this Society not to waste much time in thinking of foreign countries, but to take care of our own.

When we think of the school-house of this Society, at Louisville, having to be shut up for the want of means, their windows boarded up, whilst the Catholic schools were open and went right along with plenty of funds, and the children, that had to vacate our schools for the want of support, were taken into the Catholic schools, it seems to me that this one idea put before our churches, would rouse them. It pained me to hear this yesterday; and I went away and told my family and friends and the men in my office, they ought to have been here; there was one idea that ought to rouse every man.

It is very well to talk about going into the jungles of Africa; but I tell you this Society has got just as much as it can do. Until it opens all those school-houses, and takes care of the children here at home that are pouring into the Catholic schools—why, it seems to me, Mr. Chairman, we are bound to confine ourselves to this branch of the work. I know souls are worth as much in Africa as here, but it seems to me that our first work is here. The Catholics always get the back-bone of everything, and they hold on to it; but Protestants take things easy, with no sufficient care about the future. I tell you there is a terrible future coming to us if we do not take care of the children growing up in this country, black or white! (Applause). This blessed form of Government of ours, gained with the blood of our fathers, will have no permanency if our children grow up Papists; they will control this Government, and do away with your free institutions. I think we had better keep our men at home, and open all these school-houses in the South, and take care of these children. We want the men here for this Association's work in our own field. There is nothing like concentrating effort; open the school-houses and have the churches grow up right along side of them, and you will conquer the enemy and save our country. (Applause).

Remarks of Mr. Marvin.

I saw a little paragraph in the Boston "Pilot," which had reference to a remark of some paper in an article written by one of their correspondents, namely, that he had no fear in reference to the Catholics, because there were so many native-born children in this country every year, over-balancing the influx of foreign population. The editor of the "Pioneer" says this statement of the matter is not truthful; for if the native-born children of foreign-born parents come very fast, the native-born children of home-born parents do not.

We overlook the fact that Catholics are increasing very rapidly. We read in the papers now that immigration is made up chiefly of people from Germany, from the North of Europe, and perhaps from Scotland; and there are a great many thousand Catholics coming into this country every year, and they are increasing very fast. What we can do with them I don't know; but the question is whether they shall bring up not only their own children in Catholicism, but the negro's children. We have felt that so long as the negroes were free and enfranchised, had a vote, had a right to use the bayonet also, and the bullet in supporting the Government, we have a make-weight against the Catholics, when it comes to close quarters; but if they can get the negro children, the next generation will be on their side. And it does seem to me that, while we should not withdraw any missionaries from foreign parts, we should raise money enough to open all the schools that have been shut up, and

to establish twice as many more. I have heard there are 200 teachers ready to go South any day, and open schools, if we could only furnish the money. We must do all we can to educate the negro children, and to keep open schools for them, supply their wants in the matter of education, so that not a soul of them shall be drawn away to the Papal side.

RECEIPTS

FOR OCTOBER, 1875.

MAINE, $469.63.

Auburn. Rev. Joseph Smith to const. SOLOMON HEALD, DEA. ABEL HEALD, HON. JOHN G. HAMBLEN, SAMUEL A. HILL and DEA. OSMAN K. COBB, L. M's 150 00
Belfast. First Cong. Ch. 7 75
Bristol. Wm. Hunter 5 00
Cumberland Centre. Cong. Ch 20 00
Gorham. First Cong. Ch. and Soc. 50 00
Hallowell. "A Friend," $20., Miss Fannie A. Davis. $15. *for Students, Talladega C.* —Emma French, Bbl. of C. 35 00
Limerick. Cong. Ch. and Soc. *for Raleigh, N. C.* 8 50
Lincoln. Cong. Ch. $4.21 and Sab. Sch. $42.47, "A Friend" $53.32 ..... 100 00
Machias. Center St. Cong. Ch. 7 63
Monson. Mrs. Isaac Tyler 50 00
Portland. "A. E. F." 2 00
South Bethel. Second Cong. Ch. and Soc.. 17 00
Woolwich. Mrs. Esther H. Trott and John Percy $2. ea., J. S and R. M. H. $1. ea., 6 00
Yarmouth. Mrs. M. F. W. Abbott, Bbl. of C. and $2. *for freight* 2 00
York. First Cong. Ch. and Soc 8 75

NEW HAMPSHIRE, $259.22.

Amherst. L. K. Melendy $50. *for organ, Wilmington, N. C.*—"Friends" by Dr. Davis Clark, Box and Package of Books, *for Talladega C* and $1. *for freight* 51 00
Antrim. J. G. Abbott and J. E. Hastings 32 Window shades, val. $26.66. *for Williston Sch.* ..... .
Auburn. Mrs. Sally Coult to const. Miss MARY ELLA HARRIS, L. M. 30 00
Boscawen. Cong. Ch. and Soc. 11 00
Concord. First Cong. Ch. and Soc. 42 00
Dover. Miss H. T. 20
Hebron. Rev. J. B. Cook, Box of Books, *for Talladega Library*, and 60c *for freight.* 60
Kingston. Rev. J. Chapman, Box of Books, *for Talladega* ..... .
Lebanon. Cong. Church 11 53
Littleton. Cong. Ch. 34 00
Mount Vernon. Cong. Ch. 10 00
Nashua. Pearl St. Sab. Sch. $11., Miss Addie Kimball $2. *for Wilmington, N. C.*. 13 00
Pelham. Rev. A. Berry, Package of Books, *for Talladega* ..... .
Pittsfield. J. S. Thorndike 10 00
Rye. Cong. Ch. and Soc. 15 00
South Merrimack. "Friends," *for Wilmington, N. C* 5 00
West Lebanon. Cong. Ch. and Soc. 25 89

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Coventry. Dea. M. C Pearson 5 00
East Hardwick. Cong. Ch. 14 00
East Thetford. "A Friend" 5 00
Fair Haven. Cong. Sab. Sch., *for a Pupil.* 35 50
Hartford. Cong. Ch. and Soc. 81 17
North Cambridge. M. K 1 00
Norwich. Cong. Ch. and Soc. 14 08
Putney. Rev. Mr. and Mrs. Amos Foster.. 5 00
Windham. Cong. Sab. Sch. 5 50

MASSACHUSETTS, $2,461.40.

Ashby. Cong. Ch. and Soc. 22 75
Berlin. Cong. Ch. and Soc 15 00
Beverly. ESTATE of Mrs. Susan D. Lord, by Rufus Putnam, Ex. 1,000 00
Boston. Mrs. A. E. Pratt, *for Talladega.* 2 00
Boston Highlands. Elliot Cong. Ch. $139.17 Vine St. Ch. and Soc. $30 ..... 169 17
Cambridge. "A Lady," 5 00
Cambridgeport. Woman's Aux. Soc. of Pilgrim Ch. $20., Prospect St. Cong. Ch. and Soc. (ad'l.) $11. ..... 31 00
Charlton. Cong. Ch. $22.89, Cong. Sab. Sch. $9.39 ..... 32 28
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Grafton. Evan. Cong. Ch. and Soc. $26 75, Mrs. S. A. $1. ..... 27 75
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Littleton. Cong. Ch. and Soc. 20 75
Lunenburgh. Cong. Ch. and Soc. 5 75
Natick. First Cong. Ch and Soc. 165 90
Newburyport. Rev. W. W. B. 1 00
Northborough. M. D. Wiles $1. and Package of Books, *for Talladega* 1 00
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Westerville By. Rev. J. K. Billheimer *for Mendi M* 17 00
Yellow Springs. "Æ," *for the Debt* 5 00

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Lotus A. G. Sen. and T. H. K. $1. ea 2 00
Crawfordsville. Rev. H. H. Benson 5 00

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Lockport. Cong. Ch. 9 50
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Northampton R W. Gilliam..... 5 00
Oak Park. Cong Ch., (ad'l)... ..... 23 47
Sparta. P. B Gault J. W Carson and Archie McDill $2 ea , James Alexander $1.50, 14 individuals, $1 ea., Others $5.. 26 50
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Granville. J. P. Blake 5 00
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Hillsdale. "A Friend" $5, Mary I. Meade $2.. . .. . 7 00
Jackson. Mrs. R. M Bennett . 2 00
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Buchanan. E. M. S 1 00
Charlotte. E. S. Lacy $2, Mrs. L. H. I. $1. 3 00
Columbus. Henry Topping..... 5 00
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Green Bay N. G..... ..... 1 00
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Osaga. Woman's Miss. Soc..... 7 30
Preston Cong. Ch..... 6 00
Tabor. Cong. Ch 13 80
Toledo. L. C..... 1 00
Waterloo. Woman's Miss. Soc..... 11 00

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WHAT REMAINS OF SLAVERY

AND THE

SLAVE TRADE.

THE FREEDMEN AND AFRICA.

PAPERS AND ADDRESSES

AT THE

TWENTY-NINTH ANNIVERSARY

OF THE

AMERICAN MISSIONARY ASSOCIATION,

WITH

FACTS AND STATISTICS.

NEW-YORK:

1875.

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PREFACE.

This pamphlet contains two papers relating to Africa, read before the recent Annual Meeting of the American Missionary Association, together with Addresses touching the same subject. The first paper —that of Rev. Mr. Hawes—exhibits a view of Slavery and the Slave Trade, which still live to curse the world, and especially Africa. The second, by Rev. Mr. Dana, is a vigorous and very instructive sketch of missionary labors in Africa, and sets forth clearly the providential fitness of the emancipated slaves of America, when properly cultured, to carry the Gospel to the land of their fathers. The Addresses—some of them by returned missionaries—throw much additional light on these topics. Taken together, the Papers and the Speeches make a very valuable summary of information that will richly repay perusal, and will, we believe, give a new impulse to the zeal and efforts of the friends of the Freedmen and of Africa.

PAPERS AND ADDRESSES.

SLAVERY STILL EXISTING.

WHAT REMAINS OF SLAVERY AND THE SLAVE TRADE.

BY REV. EDWARD HAWES, OF NEW HAVEN.

Slavery and the slave trade have a common life. The one implies and even necessitates the other. And both still exist. The extent of them is greater, it may be presumed, than by most it is supposed to be. The intolerable evils of the bondage of men and women, and of the traffic in them, are still degrading and crushing millions of our fellow-beings. Christianity, of which the fundamental law is "thou shalt love the Lord thy God with all thy heart, * * and thou shalt love thy neighbor as thyself," has been known, and has been exerting its power in the world for now nearly nineteen centuries, and yet the relief that the race must have from the woes that are the result of "man's inhumanity to man," is not secured. Some evils so obtrude themselves, troubling us by their touch in the daily work and experience of life, that it is impossible not to recognize them. But the evils of which I have now to speak are not of this kind. They did abound in our own land. We remember them. We were made indignant and sorrowful by them, as were our fathers before us. But we have no such work to do now as was called for in England, when, even of Mr. Pitt, it could be truly said that he appeared to have but little knowledge of the evils of slavery; no such work as men were called to do in this country, when chained gangs of bondmen were driven by the lash in open day through the streets of our national capital. We have other causes for shame as we think of that city, but no longer this cause. For no longer there, or anywhere in this broad land, can one look into the face of his brother and say, "You are my property." Through smoke and blood and the agonies of war we have come to the end of all that. Nevertheless, elsewhere there are still servitude and suffering; and we have somewhat to do in view of the enslavement of human beings in other lands. In reply to questions that were nobly asked years ago, we say that humanity is not a local feeling; that Christian sympathy does not stop at a frontier, and that liberty is something to us, though cloven down at a distance.

A GLANCE AT THE PAST.

Before inquiring what are the present facts in relation to slavery and the slave trade, we may properly first take for a moment a backward glance. It is without doubt true that slavery began in avarice, and was nursed by worldly in-

terest; and it began before men began to write history. It is almost as old as the race, and has not been confined to any people or zone. The Midianites who bought Joseph were slave-traders. The Pharaohs encouraged slave-hunting in Africa. There was slavery in China 1,300 years before the birth of Christ. It was in Greece and Rome, no one knows how long ago. There is not a European country that has not furnished slaves for some despotic power. In the middle ages there were slaves in India and all the region about the Persian Gulf, and it is said that the Portuguese imported ten thousand a year before the voyage of Columbus. Then followed the introduction of slavery into the West Indies, and then into various parts of what are now the United States. Near the beginning of the reign of Queen Elizabeth, England began to share in the slave trade, which had hitherto been a monopoly of the Spaniards and Portuguese. How the iniquitous traffic spread and was upheld by the force of policy and prejudice need not be dwelt upon here. In due time a clearer perception of the absolute injustice of this commerce in human beings, and a recoil of the moral sense of Christian nations from engaging in it, made an end of it, so far as they were concerned, inevitable. Denmark abolished the slave trade in 1792; and England, after more than twenty years of patient and heroic endeavor on the part of Clarkson, and Wilberforce, and Sharp, and Pitt, and Fox, and Burke, in 1807; and France in 1815. In the United States a law was passed making the slave trade piracy, in 1820. Then other results followed. The truth began to dawn upon nations and their rulers, that if it were wrong to trade in men, it must be wrong to hold them as slaves; and the work of emancipation began. Slavery in the French colonies was abolished in 1848; by Sweden in 1846; by Denmark in 1848; by Holland in 1800. On the first day of January, 1863, Abraham Lincoln made the lovers of liberty glad the world over, by declaring free the millions who were held in bondage in this land. How many of these great events have transpired within our memory! Within a period of only fifteen years, dating back from the time of the proclamation of emancipation in our country, it may almost be said that the shouts of the liberated were going up from all parts of the earth. For these victories of right, let us give thanks and grasp more firmly the promise of the complete triumph of Christianity.

SLAVERY AND THE SLAVE TRADE AT PRESENT.

But the world is large, and the work that remains to be done for the alleviation of human woes is immense. Let us now turn our thoughts to some present facts. Despite treaties, and cruisers, and all missionary labors, slavery and the slave trade, with their accompanying horrors, still exist in both hemispheres, and in the islands of the sea.

THE CONTRACT AND COOLEY SYSTEMS.

We may notice in the first place the fact that there are thousands of emigrants who, having voluntarily left their own land, are in reality slaves in other lands. They are bought and sold like any article of traffic, being rendered helpless by the contract which they signed when they embarked. This is plainly true of the Chinese who are brought to Cuba. The most recent testimony concerning them is that their condition is even more pitiable than that of the African slave. The law which forbids their cruel treatment is a dead letter. They are brutally beaten, and after years of servitude it is barely possible for them to regain their liberty. The contract system among the Fijis is declared to be utterly mischievous. As used in the South Sea Islands, it is simply an iron hand on the throat of ignorant victims. In Queensland, an

Australian colony, the Coolies, half-starved, are driven to their work like slaves by their white overseers. The same thing is true in the French colonies.

FRIGHTFUL ATROCITIES.

But probably the darkest page in the history of Coolies is that which describes the condition of the Chinese in Peru. Since 1849 more than 100,000 of these unfortunate Asiatics have gone blindly to their doom. The rate of mortality on the passage is said to have been twenty-five per cent. But the principal mortality takes place after their arrival in Peru. This we can easily believe when we are told that the taskmasters of the Coolies are tall African negroes, who are armed with a lash of four plaits of cowhide, five feet in length and an inch and a half thick, tapering to a point. And further, that "the slightest resistance is punished by a flogging little short of murder." The ghastliest pictures are confirmed by the testimony that has been laid before the British Parliament and before our government. The American Minister to Peru declared in 1873 that the treatment of the Chinese in that country was more harsh than that to which slaves in the United States were formerly subjected. And a recent treaty between the Emperors of China and Peru provides for the continuance of this abominable traffic.

FORCED LABOR.

It is beyond question that the forced labor system in different parts of the world is carried on at the expense of a frightful waste of human life. Figures show that the rate of mortality among the coolies has been such as, if universally prevailing, "would depopulate the world at no distant day." Surely there is enough in this branch of our subject to engage the attention and stir the heart of every Christian and lover of his kind. And men may assail this tremendous evil hopefully, for already the Government of Japan has forbidden the making of contracts with emigrants, and our own Government does not recognize them, and has made it felony for American ships to carry coolies under labor contracts in any part of the world.

BRAZIL.

We may turn now to regions where slavery exists apart from any pretense of acknowledging the rights of the enslaved. It may surprise some to be told that the largest slave population in the world is to be found on the Western Continent. Brazil is the country that has pre-eminence in this respect. The present number of slaves there is estimated at a million and a half. Efforts looking towards their emancipation were made which seemed likely, in 1871, to be successful. But the spirit of conservatism prevailed, and an act was passed by the Government which, while it provided for the liberation of a few, left the great mass of slaves without hope. It ought, however, to be said that there are many, including the Emperor, who desire to have the system of slavery come speedily to an end.

SLAVE TRADE IN EAST AFRICA.

And now we may speak of that marvelous land, accounts from which so thrill and fascinate us; of which our knowledge, owing to the splendid services of modern explorers, is so rapidly widening, and whose history seems to have been mainly one of superstition and unutterable cruelties. Its mountains are wonderful; many of its streams and cataracts are of unsurpassed beauty; in large portions of it the climate is fine; much of its soil is fertile beyond description; for more than 1,400 miles above Khartoum the Nile is navigable; on its banks is a bountiful supply of fuel; the ivory of the region is inexhaustible; the highlands are declared to be adapted to the cultivation of coffee, and the lowlands are suitable for cotton.

The capacity of the east coast for a varied and profitable trade is beyond question. But the inhabitants of this magnificent country are, for the most part, ignorant, naked, suspicious, idle, degraded. From time immemorial every man's hand has been against them. They have been hunted and betrayed, and have been driven and sold like beasts. And the testimony of all who most recently have been among them confirms the declaration of one: that "slavery is still preying at the heart of Africa." Besides the merest fractional parts along the borders of its immense territory, the whole of it—a region about as large as Europe—is more or less exposed to the evils of the slave trade."

A CONTRAST.

On the west coast sixteen missionary societies are at work; and the results of their labors are encouraging. Christian churches have been formed and thousands of children have been gathered into schools. In Liberia and Cape Colony the healing influences of a true civilization have been felt. But on the east coast, along some 900 miles of which

THE PORTUGUESE EXERCISE AUTHORITY,

the condition of things is entirely different. There the accursed traffic in man is carried on, and consequently there is no considerable development of any other branch of trade. There are no churches, no schools—only degradation and misery; utter barbarism prevails. And this is true, of course, of the vast interior

ATROCITIES IN SOUDAN.

The Soudan, or Black Africa, is in the central part of the country, between a point five degrees south of the equator and one fifteen degrees north. Here are the headquarters of the slave trade. The methods of enslaving are various. Sometimes a child is taken from a poor parent as a fine and sold. A roving gang of robbers may steal children and dispose of them. There is also a system of retaliation between hamlets and tribes, by which, as the result of some petty quarrel, numbers are brought into a state of bondage. And many of them are exported. Traders from the coast (Arabs and Portuguese) are at hand, by whom they are chained—men, women and children—and in a long and sad procession are driven away. Some of these traders, who profess to be engaged in other kinds of traffic, are simply waiting for their opportunity. They incite war, and then join the strongest tribe and make their share of the captives as large as possible. The region to which reference has been made (the Soudan) is not the only one that furnishes slaves for the market. Without naming geographical lines, it is enough to repeat the statement that the tract of country drawn upon to meet the demands of the trade embraces quite one-fourth of the entire African continent. The vast number of tribes inhabiting it are not all equally exposed; but in none of them is there absolute security from danger. They are all dwellers in a hunting-ground, and there is not to-day a government on earth that offers them sufficient protection.

SLAVE MARKETS.

The markets to which the captives are carried are both home and foreign. The interior country furnishes all the slaves for the towns on the east coast. And other markets are found in the Comoro Islands and Madagascar, in Arabia and Persia, in Egypt and Turkey, and on the island of St. Thomas. A noted slave market is to be found at Zanzibar. Livingstone says of the town: "This is almost the only spot in the world where one hundred to three hundred slaves are daily exposed for sale." And to read the accounts of the coarse jokes, and the rude laughter, of the examining of the teeth, gait and limbs of

these poor helpless human beings, is calculated to make one profoundly ashamed that such sights could ever have been seen in this land, and profoundly grateful that they are among the former things that have passed away. The slave trade in Zanzibar is carried on mainly by emigrants from India, who are protected British subjects. Portugal has twice abolished slavery by law. But these acts of the government have been followed by no practical results. Thus far they have been utterly valueless. The trade still goes on at all convenient points, and not on the east coast alone.

FRIGHTFUL WASTE OF LIFE.

Slaves are transported over the Red Sea and down the Nile, and they traverse with weary steps the great caravan roads that find an outlet in the region of Cairo. A single fact like this, "that the second generation of negroes is rarely found in Turkey, and the third is never seen," will show that the demand for captives must be constant, and the supply we know is provided. As to the number of those who are expatriated, who are hurried to bondage and to death, it is impossible to speak with perfect accuracy. It was estimated not long ago that 15,000 of the subjects of the Khedive were engaged in slave-hunting in the region of the White Nile. A single merchant of the Khartoum had 2,500 Arabs in his employ as kidnappers in Central Africa. These and many more, we may be sure, are not idle or unsuccessful. In 1868 an English Consul reported that in the five years preceding, 115,000 slaves had reached the coast and been shipped for Zanzibar, Arabia and other places. And it must be remembered that only about one in five, and in some parts of the country only one in ten, survive the awful process of slave-making. So that the annual drain of human beings from Africa, resulting from the system of slavery, is anywhere from 350,000 to 1,000,000. It will be easily believed that the cruelty and horrors of the traffic cannot well be overstated. In the dhows, or transporting vessels, an incredible number of slaves are packed into the smallest spaces, where, without care or pity, they sometimes die in heaps, and are thrown overboard. Along the land routes, evidences of the sacrifice of human life everywhere appear. The journey is long, and it is performed by a multitude who are heavily laden, who are chained, whose necks are "galled and jolted almost to dislocation in the prong of the rough branch by which they are secured." What wonder that as a result of hunger, and thirst, and heat, and pitiless lashings, and an unendurable heaviness of heart, some become sick and helpless. And then, loaded with abuse for interrupting the march, or covered with the marks of blows, or having received the fatal thrust of a dagger, they are dropped by the way and left to be food for wild beasts, or to linger on till death comes in some other way. Along these routes sometimes brittle skulls are found that the feet of camels crush; sometimes men lying in their blood, or women bound to trees and left defenseless, or children starving to death. It is not strange that Burke said of the slave trade a hundred years ago: "It is horrid in all its circumstances," or that Livingstone recently declared: "To overdraw its evils is a simple impossibility. The sights I have seen, though common incidents of the traffic, are so nauseous that I always strive to drive them from my memory. But slaving scenes come back unbidden and make me start up at dead of night horrified by their vividness."

EFFORTS FOR THE ABOLITION OF THIS SLAVE TRADE.

We may turn now with pleasure to some efforts that have been made in

modern times for the abolition of the slave trade; not because of their marked success, but because they are proofs that there is not universal and utter indifference to the evils that afflict some 80,000,000 of our fellow-beings. In Vienna, in 1815, and in Verona, in 1822, the representations of the eight principal European powers met and pledged their respective governments to the work of putting an end to the slave trade, which, they declared, had too long "desolated Africa, degraded Europe, and afflicted humanity." Since that time the trade has nearly or quite ceased in one direction, but has greatly increased in another. In consequence of this fact, the public sentiment in Europe became so pronounced that the Khedive could not ignore it. And it is within a few years that he proposed to eradicate the trade in the Nile region. With this end in view he organized an expedition and put Sir Samuel Baker, an English officer, at the head of 1,600 Egyptian soldiers. The following is a part of his proclamation:

"We Ismail, Khedive of Egypt, considering the savage condition of the tribes which inhabit the Nile Basin; considering that neither government, nor laws, nor security, exists in those countries; considering that humanity enforces the suppression of the slave-hunters who occupy those countries in great numbers: We have decreed, and do now decree as follows: An expedition is organized to subdue to our authority the countries south of Gondokora; to suppress the slave trade; to introduce a system of regular commerce; to open navigation to the great lakes of the Equator," etc.

Opinions respecting the methods of this expedition and the results of it are conflicting. When Sir Samuel Baker left the country his claim was, and his belief, that the slave traffic was no longer possible in the territory of the White Nile, and that a stable government was established in the very centre of Africa. But with respect to these results, we must at least cherish grave doubts. Indeed, Baker himself, in an appendix, says: "Since the completion of my manuscript, I have heard that the slave-trade of the Nile revived after my departure." Abou Saood, who was for a time under his command, and who acted the part of a traitor, and sought his life, and was at the same time in league with kidnappers, a villian whom he declares to be "the incarnation of the slave-trade," has not only escaped punishment—though he was sent to Cairo for trial—has not only been released, but assigned to an honorable position under Col. Gordon, the successor of Sir Samuel Baker. We are quite ready to believe this officer, therefore, when he says, that "Egypt is in favor of slavery," and adds, "I have never seen a government official who did not in argument uphold slavery as an institution absolutely necessary to Egypt." At the same time, he expresses confidence in the sincerity of the Khedive, and belives that he does really desire to suppress the slave-trade. But in order to accomplish this, he must enter the lists, single-handed, against Egyptian public opinion. Ideas about slavery and the slave trade are fixed. These Orientals who have been in the habit of doing nothing for themselves are proverbially of a sluggish nature. They remain, as a rule, unaffected by all the nobler passions. If the system of Mohamedanism might perish, and a new life might begin in all the nations of the East, then would the iniquity that we deplore come to an end. Meanwhile

WHAT CAN BE DONE?

The question suggests topics which would require another paper for any-

thing like a suitable treatment. This, however, is evident, that the slave-trade will not cease till the system of slavery is destroyed. Somehow, then, the enlightened nations of the earth must seek to bring such a pressure to bear upon Egypt, and Turkey, and Arabia, and Persia, that there shall be no longer in these lands any holding of slaves. Especially, if he be in earnest, let the hands of the Khedive be stayed up. He is ruling to-day over 10,000,000 of negroes, and is not blind to the fact that they are capable of improvement. Let the arguments that have had weight with him be multiplied. Let him be reminded that by the completion of projected railways, and improved navigation of the Nile, and a more careful attention to the agricultural interests of the country, and by the promotion of the highest welfare of all his subjects, Egypt may go rapidly towards such a position of power and true honor as it has never reached. And furthermore, Christian nations can cease patronizing slavery in the East, as some of them, through their consuls are now doing. England, whose efforts to put an end to human bondage have been most noble, and who is now subjecting herself to an annual expense of $700,000, to put an end to slavery on the coast of Africa, can, if she will, call immediate attention to violated treaties, and thus secure liberty for some who are still enslaved. The enlightened and combined efforts of all Christian nations looking to the end of the accursed traffic in human beings, would give us the right to say of the darkest portion of the world that its redemption draweth nigh. With slavery in all lands abolished, and with the slave trade ended, there will still be sin and suffering among men, but the clouds will be far less dense that hang now between our eyes and the brightness of the millenial glory.

THE FREEDMEN AND AFRICA.

THE RELATION OF THE EMANCIPATED SLAVES TO THE EVANGELIZATION OF AFRICA.

BY REV. M M. G. DANA,
Pastor Park Congregational Church,
Norwich, Ct.

To some this question will prove only an interesting speculation, about which they will patiently hear what there is to be said; to yet others, more numerous and more thoughtful, will the inquiry be one that runs along the lines of their own previous study and hopes, and for the clear and earnest unfolding of which they have waited long. He will have thrown new light on the yet dark future of the freedmen of this country, and given a new meaning and value to their freedom, who will demonstrate their relation to the great and pressing problem of Africa's evangelization.

The public mind of America, once led to see and recognize this relation, the feasibleness and glory of the work, will with new zeal and liberality push on the educational efforts of this Association. We educate our colored brethren in the South, not only for America, for the duties of citizenship here, but we educate them for Africa, for the honors and hardships incident to the evangelization of the millions uncivilized and unchristianized on that vast continent. The question, then, is really one of great popular interest, and to all that it involves on our part of responsibility, we, who are friends of the freedmen and believers in the Gospel, need to be at once awakened. It will give a new significance to the work of this Society, if it be seen to have relations to two continents, affecting the prosperity of our own land, and giving promise of untold, though long delayed, blessings

to Africa. The question before us is a broad one, and all that we can hope to do in this paper, is to present some phases of it, and show what added and lofty obligations are to come upon us, because of the relation of the emancipated slaves of this country to the work of African evangelization.

I. Let us look first at the field—geographically.

Africa lies between the latitudes 38° North, and 35° South, and is said to be of all continents the most truly tropical. In form it is an enormous peninsula, attached to Asia by the isthmus of Suez,—the Atlantic washes its western coast, the Mediterranean the northern, and the Indian ocean the eastern. Its superficial extent, though never accurately determined, is estimated by the best authorities at 9,858,000 geographical square miles, exclusive of the islands. This vast continent, once the nursery of science and literature, the emporium of commerce, contending with Rome for the sovereignty of the world, the cradle of the ancient church and the asylum of the infant Saviour—has remained until recently one of the least known. The coasts of Egypt, of the Red Sea, and of the Mediterranean were early settled; in these parts were Christian churches founded, and colleges and repositories of science and learning established. When Alexandria was at the height of its fame, Christian bishops of Apostolic renown, and a noble army of martyrs, lent to African annals an unusual interest, while the labors of St. Mark, Apollos, Clement, and Origen, attest how early Christianity obtained a foothold on this continent. The interior of Africa was however practically a *terra incognita*.

The Arabs by means of camels were the first to penetrate across the great desert to the very heart of the country. The uncertainty and confusion that prevailed as to the geography of the interior led, in 1788, to the formation in London of a society, "for promoting the exploration of inner Africa." Under its auspices important information was obtained through such travelers as Houghton, Mungo Park, Horneman, Burckhardt and others. With Mungo Park, strictly speaking, commences the era of unceasing endeavors to explore and map out the interior. These explorations have been prosecuted with great enthusiasm, enlisting not a few eminent men, the history of whose exploits has about it all the excitement and charm of a romance, while the starred names in its list of travelers, show at what a cost in valuable life these discoveries have been made. From Mungo Park, who lost his life on his second journey in 1805, down to the death of the lamented missionary traveler Livingstone in 1873, the martyrs to the cause of African exploration have not been few. As you look at the map, with the exception of northern Africa, which comprises the states of Morocco, Algeria, Tunis, Tripoli and the Egyptian territory, you find that the continent is fringed all round its western, southern and eastern coasts with European colonial settlements. Central Africa, including the great desert, the central basin of the great lakes, from Lake Tchad to the Nyassa discovered by Livingstone, is yet but little known. The greater portion is densely populated by numerous tribes, to reach which with the influences of civilization and Christianity is the great problem before this missionary century in which we are living.

From the shores of the Mediterranean to about latitude 20° north, the population of Africa consists largely of tribes, not originally native to the soil, but Arabs and Turks planted by conquest, with a considerable number of Jews, the children of the dispersion, and the recently introduced French. From lati-

tude 20° north, to Cape Colony, tribes commonly classed together under the title of the Ethiopic family are found. In Cape Colony and its borders, the Hottentots form a distinct variety, resembling the Mongolian races of Asia. The Copts are found in Egypt, and above the latter country, the Nubians, and on the east the Abyssinians.

The Ethiopic race comprehends by far the greater number of the African nations. Among the latter are the Mandingoes, who in Senegambia are powerful and partially civilized, and around the head-waters of the Kawara have established many small sovereignties. The Wolofs or Yolofs, the handsomest and blackest of all negroes, dwell between the Senegal and the Gambia. The Foulahs or Fellatahs occupy the central regions of Soudan. In Guinea, of the negro type, especially around the Bight of Benin, are the Feloofs, and the Ashantee, who surpass all their neighbors in civilization. In South Guinea, we meet with the Congo, the Abunda, and the Benguela negroes The next great branch of the Ethiopic race is the Galla, who populate an immense tract in Eastern Africa, from Abyssinia as far as the inland Portuguese possessions in Mozambique, to the south of the equator.

An interesting tribe of them, the Somali, have recently been brought to the knowledge of Europeans. In the central regions of the continent, the Negroid tribes, classed under the general name of Banyamwezi, are found, occupying the plateau south of the Victoria and east of the Tanganyika lakes. West of Tanganyika, in the interior of the continent, Dr. Livingstone discovered the Manyuema tribes, superior to the typical negro on the west coast. The Balunda race of negroes inhabit a great area of South Central Africa, and have two ancient and powerful kingdoms of Muropua and Sunda. Towards the Nyassa lake the Maravi tribe is the most important, and beyond this lake the Wahiad is the chief. The Makololo tribe occupies the central portion of the Zambeze basin. The Kaffres, together with the tribes most akin to them, occupy the greater portion of South Africa.

As a general rule the Arabic is the language for the whole of the sea-coast from the delta of the Nile to the Straits of Gibraltar, and from these to the mouth of the Senegal on the western coast. The Mandingo is used from the Senegal to the Niger. In that portion of the northern half of the continent inhabited by the negro races, the number of languages is very great, the different families of which show very little, if any, affinity for each other. In the southern division, one great family prevails, even to the Cape of Good Hope.

The population of Africa, including the islands, the most recent authorities set down as 192,520,000.

The climate is one of great extremes, varying from that in which thunder storms and tornadoes shake the mountains, and the scorching rays of an almost vertical sun produce the mirage, to that which is salubrious and mild. The high table lands of the interior are visited by keen frosts, and are pronounced in every respect healthy, while in the lowlands, and along portions of the coast, muddy creeks, putrid swamps, and mango jungles fill the atmosphere with malarial influences, which renders it peculiarly fatal to Europeans. The continent is on the whole one of great natural resources, exhibiting for the most part a fertile soil. It is exceedingly rich in vegetable and mineral productions. Christendom for many centuries has added largely to her wealth through the gold, the drugs, the ivory, and saddest of all to confess, by the stolen natives of Africa. As, however, the country is opened up for the purposes of legitimate commerce, and that traffic, which has made it the world's

great mart for rapine, bondage and murder, is suppressed throughout all its vast domain, a new future will dawn upon Africa. The excellent of the earth are now agreed that this land must be evangelized, for then only can it become the abode of a Christian civilization, the home of regenerated nations.

This in brief is the field, which, because of its vast extent, and the ignorance of its geography and peoples, has challenged the most adventurous of modern explorers — this is the field, which because of its weltering wastes of heathenism has enlisted in the work of its evangelization, some of the noblest missionaries, whose names, immortal memories with immortal honors blended, shall keep forever sacred to the church of Christ.

II. What has been done religiously in this field.

We strike now upon one of the heroic chapters in the history of Christian missions, a chapter that cannot be read through without moving the heart to gratitude and to tears. It is the glory of our century that its Christianity has issued forth from the disgracefnl repose of past ages, and sings its hymns, and offers its loving invitations out in the wide world by every shore, under every sky. Christendom, when you think of it, owes a mighty debt to Africa in requital for the wrongs her unworthy children have inflicted upon it. One needs to read, therefore, the story of African missions, so full of pathetic suffering, of incidents the most tragic, to which the saintliest and most gifted of Christ's disciples of every land have dedicated their lives, for only then can be realized how much the Christian heart has felt, how much achieved, for this benighted country. There are graves in that sad dark land, around which, in thought one cannot but pause, as tender and thrilling memories come back to him, recalling the heroic and holy careers of such as Threllford who left a home of wealth andthe charms of social enjoyment in England, to preach Christ to African heathen; and John Williams, "the martyr of Erromanga," who went out as the companion of that venerable missionary Rev. Dr. Moffat; and Joseph Dunwell, 'the angel of God,' as the grateful natives of Cape Coast Town called him; and the devoted Melville Cox, the first missionary of the Methodist church to Africa, who at the University in this very town, said to a friend, in parting, "if I die, write as my epitaph, 'let a thousand fall, before Africa be given up'"; and the earnest Bryant of the American Board; and the scholarly Vanderkemp of Rotterdam, a graduate of Leyden University, who gave up honors and the society of the learned to proclaim the Gospel to the degraded Hottentots and Kaffres; and Bishop McKenzie, the zealous leader of the Universities Mission, with his accomplished assistants and co-laborers, Rev. Messrs. Burrup and Scudamore; and last, though not least, that intrepid traveler, who consecrated himself to the work of discovering to the world the needs of Africa and the possibility of Christianizing it, David Livingstone. Nor does this list include the names of holy woman, who with rare self-devotion, counted not their lives dear to themselves, if only they could share in the great privilege of telling to Afric's daughters the old, old story of Jesus and his love.

Of course our limits prevent our giving but a summary of the Christian work now in progress, or already accomplished in Africa; still this exhibit we are persuaded will be sufficient to excite no little surprise at the magnitude of these efforts, and to convince all that the speedy Christianization of this land is neither impossible nor improbable.

In *Egypt, Abyssinia and Algeria*, seven societies are at work. The American United Presbyterian church has

done a good work in Egypt, having been aided and protected by the government. Of the Coptic New Testament 8000 copies were recently sold, and crowds listened to the preaching of the Gospel. In Algeria, Protestantism is making rapid progress through the Reformed and Lutheran churches. There are 12 parishes, 30 stations, 42 places of worship, 12 schools, and 12 pastors recognized and paid by the state. In Abyssinia, the mission was recommenced in 1855, by the St. Chrischona Missionary Brethren of Germany, under the direction of Bishop Gobat. Through them the London Society for promoting Christianity among the Jews obtained access to the Falashas, a Jewish race, numbering about 100,000, and settled in the very center of the country. The Scottish church has also sent recently two missionaries to this people.

In Eastern Africa, while missionary work has not been as yet attended with much success, very important information has been obtained by the effective labors of the devoted Dr. Krapf. His researches, be it remembered to the credit of missionary explorations, led to the expeditions of Burton and Speke, which issued in the discovery of Lake Nyanza. The second journey of Speke, resulting in the discovery of the sources of the Nile, and of an inland route from Zanzibar to Egypt, promises to be of great consequence to future evangelistic efforts. The Oxford and Cambridge Mission on the Zambesi, called "the Universities Mission," and undertaken in response to the earnest appeals of Dr. Livingstone, after about three years of self-denying effort, attended by the loss of the missionary bishop, Rev. Chas. F. Mackenzie, and his co-laborers, Rev. Messrs. H. De Wint Burrup, H. C. Scudamore, together with Dr. Dickinson and Mr. Thornton, had to be abandoned.

The narrative of this mission is one of great interest, and wherever read will stimulate the faith and Christian fortitude of all who have Africa's spiritual welfare at heart. The story of the labors and sufferings of those who gave themselves so enthusiastically to establish mission stations in this portion of Africa, particularly in the highlands of the Shire Country, is a most valuable contribution to the missionary history of this continent, and bears its impressive testimony to the great fact, which is to affect the future of this Society, viz: the indispensableness of a native ministry wherewith to reach the interior with the Gospel.

The Church Missionary Society have since 1844, been at work at Zanzibar. Since the abandonment of the Universities Mission this has been selected as a base of operations, and Bishop Tozer has removed to it, and of it he writes, "it is the best point from which ultimately to reach Central Africa." Sir Bartle Frere has labored to bring about the suppression of the slave traffic here, by a treaty to that end with the Sultan of Zanzibar; when this is really accomplished, the great obstacle to the immediate success of the East African Mission will have been removed.

In Western Africa the missions reveal a remarkable spirit of self-sacrifice, for the deadly perils of an unhealthy climate have had to be encountered by those prosecuting them, entailing losses which have touched with deepest sorrow the heart of Protestant Christendom.

The territory included in this division is that part of the African continent which lies along the Alantic Ocean from the southern borders of the great desert of Sahara, in latitude 16° or 17° north, to Cape Negro, near the river Nourse, on the southern boundary of Benguela in about the same latitude south. It varies in width from 250 to 300 miles, and bears about the same geographical relation to Africa that the Atlantic States do to North America. Here the

terrible slave trade, as well as the barbarous customs of Ashantee, Dahomey, and other western negro states, involving the destruction annually of many thousands of human beings, invests the labors of Christian missionaries with additional interest, as enterprises of philanthropy on behalf of humanity itself. The establishment of colonies of Christian and civilized negroes and colored people in Sierra Leone and Liberia, and the emigration of Africans from these colonies to the Yoruba territory, where the town of Abbeokuta has been founded by them, are hopeful omens as to the future.

The record of the missions of the Church of England, of the Wesleyan Society, and of the Basle Society, is a chronicle of martyrdom worthy of the best ages of the church. In the first 12 years of the Church of England mission in Sierra Leone, 30 Europeans died. The Wesleyan Missionary Society have in their burial ground above 40 missionaries and their wives. The Basle Society, between 1827 and 1842, out of 17 missionaries sent out, lost 10 within one year, 2 in three years, while three returned confirmed invalids. Truly the seed of the church is here, and standing amid those graves, so eloquent of self-sacrifice, can we exclaim, "the noble army of martyrs praise Thee."

Pathetic a story, however, as this is, it has other and brighter pages in it. Along this western coast there are now estimated to be 150 churches, with 20,000 hopeful converts ; 200 schools with 20,000 children under instruction. Twenty-five dialects have been mastered, into which portions of the Scriptures and religious tracts and books have been translated and published, and through these some six millions of degraded Africans have been reached with Gospel truth. From the Gambia to the Gaboon, a distance of 2000 miles, there is not a village where a visitor could not be saluted by the natives in the English language. Eight separate societies sustain missions in this portion of Africa. Their experience bears most convincing testimony to the capability of the lowest tribes of Africans becoming Christianized; and also that free educated Christian blacks from the United States, Canada and the West Indies are to become of untold value as propagandists of Christianity, and the attendant blessings of civilization.

In Southern Africa, embracing the region south of Cape Negro on the west, and of the river Zambesi on the east, with the English colony of the Cape of Good Hope, fourteen distinct missionary societies are at work, occupying 224 stations, with 267 European ministers. The Berlin, Rhenish, French, and Norwegian Missionary Societies, together with the Society of Pastor Harms of Germany, and the Moravians, besides the well known English, Scotch and American organizations, are found in this field, showing how wide spread is the interest in Africa, and how largely Protestant Christendom has engaged in the work of its evangelization. The first mission to the Hottentots in Cape Colony was commenced by the Moravians in 1737, and continued till 1744. It was resuscitated in 1792, and thence extended to Kaffraria. The names of Barnabas Shaw of the Wesleyan Missionary Society ; of Dr. Vanderkemp, sent out by the London Society: of the ever venerated Moffat and Livingstone, are such as will surround the mission to South Africa with immortal renown. More gifted men never gave themselves to any enterprise for human good, and in their consecration to Africa's redemption may we not gain a new impression of the sacredness and urgency of the work.

The Church Missionary Society of England now expends about 95,000

dollars annually in Africa, and had last year more than 15,000 children in its schools.

The London Missionary Society is at present expending 36,000 dollars yearly.

The Wesleyan Society, which is in advance of every other, has reached now the sum of 125,000 dollars, as its annual outlay for its African missions, and has 17,000 children under training in its schools.

The Baptist Mission in 1873 expended 13,000 dollars for mission work on this continent.

The entire amount spent by the churches of Great Britain for Africa's evangelization is now 300,000 dollars a year. In behalf of this work there is throughout England the utmost enthusiasm, while the Government has been the foremost one in the world in efforts to extinguish that accursed traffic, which is the fertile source of Africa's woe.

The Basle Missionary Society, founded in 1816 has sent from its college ninety-nine missionaries to the Gold Coast of Africa, and reports, up to the present, 2,414 converts.

The American Missionary Societies, all told, spend not far from 80,000 dollars a year.

While on the whole this is an encouraging exhibit as to missionary achievement in Africa, yet when contrasted with the vastness of the field and what remains to be done, it seems to amount to but very little. Only a few millions, out of upwards of 200 millions have as yet been reached with the influences of Christianity. It is estimated that 75 millions in Central Africa alone have never heard of the Saviour. Still what has been done is an earnest, we believe, of better days for this continent. The mission interest in Africa was never greater than at present, in proof of which may be cited the following hopeful facts. The Church Missionary Society of England has just sent a company of eight laborers to East Africa, designing to establish one strong station, with a view to a chain of stations towards the interior. The Wesleyan Society is purposing to establish a new mission in South Central Africa, in the country of the Makololo, Livingston's favorite tribe, where there are six millions who can be reached by the missionaries. The proposed mission is made easier by the fact that the Sechuana language, used by the Wesleyan missionaries in the Bechuana district, is the basis of all the dialects spoken up to the equator. To Sir Bartle Frere's favorable report concerning this region, is due this new movement.

The Church of Scotland has issued an appeal for special funds to establish a new mission also in East Africa, in the neighborhood of Cape Maclear, at the southern extremity of Lake Nyassa; while the Free church of Scotland, in conjunction with the Reformed Presbyterian church, is to memorialize in the most fitting manner the devoted champion of African Christianization, by establishing a new mission on the banks of Lake Nyassa, to be named *Livingstonia*. No longer can it be said, that "not a single missionary can be found 85 miles from the coast," for already is the interior of Africa being dotted with mission stations. Schweinfurth, in his work, "The Heart of Africa," pays very beautiful though terse and simple tributes to the power of Christianity to relieve the whole continent from its darkness and dearth. He sees in this the only remedy. It was but to facilitate the labors of Christian missionaries, and free the land from the inhuman traffic that is still desolating it, that he was led to broach that new and magnificent plan of a protectorate over Africa by the Christian nations of the world.

III. *What have our Freedmen to do with this great problem of Africa's redemption?* This is the question now most vital to the friends of this Association, and from what has been said, we

trust we are prepared to entertain it with feeling hearts. Who shall be the bearers of Christianity to the teeming millions on the African continent? This just now is the earnest inquiry of Protestant Christendom. It is because this Society has so much to do in answering the inquiry, that the question before us is pertinent to this occasion. The experience of the past, and the pronounced opinion of those who have given the most study to the problem of christianizing Africa, unite in making this reply to the inquiry raised—*by Africa's own sons and daughters must she be evangelized.* None else can endure the climate, or so successfully present the Gospel.

Well, we have those of African descent in these United States, no longer the heathen bondmen they were, when their fathers were brought hither, but Christian freemen, half a million of them already communicants in the church of Christ. Here, we humbly but believingly submit, are the appointed workmen to go forth, plant and sustain Christian institutions in their still pagan fatherland. It is because holding this belief, that in our judgment the work of this Association is to become of immensely increased importance to the Christian world. A new field of labor is opening before it, and its educational and church work, instead of being confined in its beneficent effects to our own land, is henceforth to be of untold value to the African continent. We are now called upon to put new heart in the work it has in hand, for this Association can furnish, so far as respects fitness for the enterprise, the best missionaries that Protestant churches can put into the African field. The foreign part, therefore, of this Society's work is now exalted by the providence of God into one of world-wide significance.

(1.) As to the capability of the Freedman to engage in this work.

It is no longer an open question whether the Freedman or native African is capable of attaining a broad culture, or will be equal to missionary labor amid his own race, for this has been conclusively demonstrated.

The experiments in self-government in Liberia and Sierra Leone, have settled the capacity of the African and emancipated slaves to appreciate and sustain a Christian civilization.

The former is a Christian Republic of unmixed colored men, with churches, schools, courts of justice, a free press, maintaining diplomatic and commercial relations with the leading European governments, with officers of state and scholars that suffer not by comparison with those of other civilized countries. What an earnest this is of Africa's future, of the possibilities of that despised race.

Sierra Leone is an English colony numbering nearly 100,000, of which 80,000 are nominal Christians, and 20,000 communicants, and is another witness as to what the African is capable of becoming—what we may hope to see realized in the interior through Christian and commercial agencies.

When a Hottentot, whom the civilized world was wont to sneer at as not belonging to the human race, was asked by a military officer, what the missionaries had done for his people, he settled the lurking doubt as to their susceptibility to indefinite improvement by his admirable reply, "When they came among us we had no other clothing than filthy sheep skins, now we are dressed in English manufactures. We had no written language, now we can read the Bible, or get it read to us. We were without religion, now we worship God, with our families. We were given up to profligacy and drunkenness, now industry and sobriety prevail among us. We had no property, now we have wagons and cattle of our own."

The Fingoes residing in the old Kaffir land have within a year pledged $5000 towards buildings for a seminary for the education of their children.

The English Government has recently been advised by Hon. John P Hennessy, late Governor of the British possessions on the West coast of Africa, to dispense with the services of Europeans on the coast. He states that the ablest members of the Legislative Council are pure negroes; that the best scholar on the coast, who knows Hebrew, Greek and Latin and three modern languages, is a full negro; that among the most intelligent of the clergy are native pastors, and among the most *trustworthy* are native officials. Of 52 ordained ministers of the Gospel laboring in Liberia, all but one are colored men, 50 of these were furnished out of its own population, 6 of whom were converts from bordering heathen tribes The Niger Mission is conducted exclusively by native African laborers, under the guidance of a native African bishop. The veteran missionary Dr. Moffat, than whom no one can be quoted as of better authority respecting this evangelization problem, said publicly in England, within a year, "It is utterly useless, humanly speaking, for us alone to seek to evangelize Africa; but in the trained members of the African race we may look for glorious results." The Freedmen's Missions Aid Society of Great Britain, auxiliary to this Association, at its anniversary in 1873, made through its Secretary substantially this report. "The hope of evangelizing Africa is in the Freedmen of America, educated for this grand purpose." Every school and mission we sustain in the South not only attests the capacity of the Freedmen for fair intellectual acquirements, but in its fruits is prophetic of the importance this people may become to Africa as teachers and missionaries. The finger of God, by all the signs of the times, seems to be pointing to the colored man of the South as the one to carry the Gospel of the grace of Christ across the sea.

(2.) *What can this Association do, in reference to this evangelistic work in behalf of Africa?*

In general, it can at once give prominence to the work of educating, in its higher schools, *missionaries* for Africa. It can bring to the attention of the Christian public the urgent need there is for such. One hundred ministers are wanted this very hour in Liberia, and the English missionary societies laboring in Africa, will, we are confident, at no distant date, make their appeal to this Association to furnish them with men for their extending work. The Christian world will soon turn to us for those who in manifest fitness are to be Africa's most effective evangelizers. It will, moreover, require but little to kindle in the hearts of our most intelligent freedmen an enthusiasm for this holy and urgent work. We believe, whenever this Society proclaims its purpose to raise up in this country, from among our colored people, missionaries for Africa, there will be no lack of promising candidates. Already in its higher seminaries of learning may be found those who would count it a privilege to carry Christianity to their ancestral land.

The appeal of the wretched millions of Africa to the enlightened manhood of the Freedmen of America is direct, and all Protestant Christendom is waiting for the latter's response.

This challenge to produce resolute men, whose apostleship in Africa will lend a new lustre to her missionary history, we do not believe will be declined. Moreover this is now the highest possible ambition left the colored man in our land, and the *self respect* of his race will be elevated, when devotion to this latest born among missionary undertakings becomes general. If the appeal from Africa's heathenism possesses

emphasis and pathos for any one, it should for the evangelized African in this country. Every man, woman and child, descendants of

> "That sun-bright land,
> That land beyond the sea."

should be moved to give or to do something for its redemption.

In particular, this Society can establish in some suitable location in Africa, a training school for the education of native preachers and missionary assistants. Already has the Methodist Conference in Liberia, recommended the founding of such an institution, to be under its care, for the raising up of native evangelists to carry on the work, as openings to the interior may invite.

The Church Missionary Society at Sierra Leone has a college, which has already furnished some very efficient native colporteurs and preachers, and a grammar school in which the course of education embraces Political Economy, Geometry, Latin and the Greek Testament. One hundred acres of land have recently been granted to the Presbyterian Board by the Liberian Government for educational purposes.

Just imagine, writes a minister in Liberia, "along the whole Liberian coast from Gallinas to Cape Palmas, a distance of 500 miles, containing a population estimated at over half a million, there is not one Normal School, or training institution for missionaries." Already the demand for teachers and preachers from the interior districts far exceeds the possible supply. One such institution as our Hampton Normal School, presided over largely by colored instructors, could become, wherever located, a center of evangelizing influences. Placed at Gondokoro or Khartoum which are on the great route of travel through the Nile basin, and are soon to be connected with Cairo by rail-road, it would supply the agencies needed for the evangelization of the equatorial regions of Africa. Such a school, well organized and officered, would furnish the natives, far and near, with a practical illustration of what Africans can become, and embody before them the principles of a Christian civilization. It would appeal to their understanding from so many points—agricultural, commercial, educational and religious. The grateful fact for us to remember in this connection, is, that in the seminaries sustained by this Society, may be found to day, or speedily furnished, those competent to take charge of such an institution. Let this Association plant one or more missionary training schools at suitable points in Africa, and they would supply in the speediest and most economical manner the imperatively needed native assistants.

No more timely or useful an enterprise can be undertaken, promising so much immediate good to Africa; and some such memorial of this Society's devotion to the welfare of the African race ought at once to be planted on its soil. Surely such an effort this Association knows well how to make; it has had a valuable experience in the school line, and has alone the constituency from which to draft teachers and missionaries for the operating of such a training school as Africa needs.

2 The Association can take immediate measures for the enlargement of its *mission work* in Africa. The original plan of the Society, we need not remind you, contemplated this. It had in view, when organized, the liberation of the slave, his education, and with that, the evangelization of his race. Already it has in hand a permanent fund for this foreign work, yielding an income of between $6,000 and $7,000 annually. American churches ought to be doing vastly more than they are, for Africa's redemption, and this Association seems in the providence of God to have this work committed to it.

In fact, it gives the crown of completeness to its grand educational work among our Freedmen, when this is seen to contemplate their preparation not only for citizenship here, but for apostleship in their fatherland.

It is high time the Society gives to the breeze its new colors, emblazoned with the words, "*the speedy education of the Freedmen of America for the evangelization of Africa.*" To aid in this work, we are confident there must be those throughout the country, who would give generously. All who plead and suffered in our land to aid in securing freedom to our former bondsmen, will surely not fail in their interest or support, when this Society proposes to continue its work in behalf of the down trodden and wretched in the continent of Africa. To this crusade, urged by the needs of the race it has so nobly befriended, this Society is now called. Never before was Africa so accessible to Christian missionaries and native assistants, and it does seem as if this Association owed it to its past history, to its patrons and friends, who have ever been the advocates of liberty and education for the enslaved, to take hold of this work of Africa's evangelization. With the race sympathies of the millions of freedmen to encourage and facilitate this new departure, what may not this Society yet achieve in the line of Christianizing the African continent.

Philanthropists, the friends of humanity of every name and creed, and the Christian disciples in our churches can certainly unite in this work, and through this Association can take part in that at present signal undertaking,—the evangelization of Africa. The *missionary spirit*, re enthroned in this Society, would exalt its work, and give to it a new lease of life. It would rally to its support, those who yearn to do some thing for Africa, and who share in the enthusiasm now pervading all Christendom to engage in efforts for its Christianization.

Here in the noise and dust of traffic, and under the shadow of our own sins, we fail to catch the pathos in those words of appeal from out-reaching Ethiopia, "come over and help us." Let this Association keep abreast of the times, and join hands with those ever honored missionary societies, that for more than a half century have pushed on their work in behalf of Africa with such quenchless hope, the achievements of those they sent forth reading like one story of love and sacrifice, labor and heroic death.

By such as these, remember, wearing the sword of the Spirit and the richly jeweled helmet of salvation, has the scorn and contempt of the world for African missions been changed, till now none are more popular, none more promising. Let this Society produce from its own schools here, the Judsons and Moffats and Vanderkemps, who shall lead in evangelistic effort in Africa, and through their missionary spirit give to Christendom the longed for evidence, that the Freedmen of America—the best fitted by nature and experience for the work—will become the apostles of Christianity to this benighted land. To secure this beneficent end, let us offer our most importunate prayers, and with lavish hands provide the material resources. For our work here shall be complete, only when we have made of our slaves, *freemen*, *citizens*, *Christians*, *missionaries*, and two continents share in the glory of their achievements.

AFRICAN EVANGELIZATION.

ADDRESSES BY

Rev. Mr. Coit, Rev. Dr. Hamlin, Rev. Mr. Grout, John Dougall, Esq., Secretary Whipple, Rev. Mr. Fessenden, Rev. Mr. Harding, and Rev. Mr. Bidwell.

REV. J. COIT of Lawrence, Mass.

When we come to such a gathering as this, and after we have heard such a paper as this on Africa, we can but see the hand of God pointing to that broad continent, and calling upon this Association to enter upon the work and bring that continent to know and love the Lord Jesus Christ. What means it that in the years recently gone by the eyes of the world have been turned to Africa? What means it that, by travelers, explorers and missionaries, the heart of Africa has been opened to the knowledge of the world, and the interest of all civilized nations has been centered upon that country? Why is it, but that God in his providence means that now, in these last days, that country, too, shall be brought to sing the praises of our Redeemer? For years, for centuries, I might almost say, the Christian church has been working towards Africa, sending missionary after missionary there to preach the Gospel; but God has said continually, "You are not sending the right people; those that you send can only live a few years; you haven't got hold of this problem of the evangelization of Africa in the right way." We have been favored with a certain degree of success; but there will always be that deadly climate. Now, the thought comes before us this morning —and it is not a new thought, but one that has been in the mind of the American churches for years—that *Africa must be evangelized by Africans.* That is the thought that comes home to this Association — we have the material; shall we not enter into that work? Heretofore, whenever doors have been opened in answer to the prayers of God's people, we have gone into the open doors. Now, here are the doors open: why is it that we do not enter in and possess the land?

It seems to me that the condition of this Association is just this: For years it has had missions in Africa; for years, now, since the schools and colleges and seminaries have been opened for the Freedmen, the thought has come, to how many minds and hearts, Why not send these there? The Executive Committee felt this, but they had not the means. Here are the men fit for the work, who can live there—here are many of them with the thought in their hearts and minds, "We would like to go to Africa"—here are the people, and within the last year the access to Africa, from one end of it to the other, has been greatly facilitated. Why not put them together? Is it not that we are here to-day to receive the power from on high, so that witnesses may go and proclaim to them repentance and remission of sins in the name of Christ?

The time has come for the work to be done: shall we not, brethren, with holy boldness, and with the assurance that in this, as in everything else, "love shall not fail," enter upon this work, and bid our brethren of the Committee to go forth to the battle in which they are engaged, for the evangelization of Africa? This brings us at once to the practical inquiry, where are the means to come from? What shall we do? Our brothers are burdened now—there has been appeal after appeal to carry on the work that God has laid upon them in the South. How and why is this a time in earnestness to propose an enlarged work in another land? In regard to that I have simply this to say: It has been proved in the past, and I trust and believe it will be always true, of the churches in America, that whenever the work

of God was laid on them to do, they came forward and did it. And just so soon as the people in our Christian churches, especially those whose hearts have been with us, know and feel that this great work is properly in our hands, and that the Lord is calling for it to be done now, so soon will they respond with means in sufficient amount to carry on the work. Remember how, in the time of the war, the means were increased in proportion to the needs. So, now, we ought to go forward with boldness, knowing that the Lord will put it into the hearts of those with means, to supply the want.

REV. DR. HAMLIN of Constantinople.

I wish to express my full sympathy with the spirit of these reports; first in regard to the Freedmen themselves. There is nothing which will elevate them, there is nothing which will raise them so rapidly to a noble manhood, as giving to them this great and inspiring work of converting and saving Africa. We have seen the power of such a principle in the history of all our churches in the missionary field in the Turkish Empire. Until those churches took upon themselves the effort to be self-supporting, they did comparatively nothing. But so fast as they were brought up to this principle of sustaining all their institutions of religion and education, and then of going forth into the surrounding darkness, those poor, feeble, miserable churches, whose members were all so poor that we should put them down as paupers,—men living in such a grade of civilization that to ask them to do anything for the support of the Gospel seemed almost unmerciful—those poor churches now sustain their institutions. They have developed their own schools into the graded system of education, have established high schools for their girls, high schools for their sons, and are sending forth colporteurs into the surrounding darkness. Churches, where there is not, perhaps, a single member that would not be thought a poor man here, not one member that could live up to your grade of civilization, are doing that great work. And why, sir? Because they have learned something higher than living for themselves.

You take a poor, miserable beggar, as I have known some instances; a beggar who has become converted, and apply to him that iron system of tithing, which the Oriental world loves and always has loved, perhaps always will love, and make that beggar as the one condition of enjoying the privileges of the Gospel, give one-tenth of what he begs and as much more as you can make him give, and in a short time he will not be a beggar; in a short time he will support himself, and in circumstances comparatively comfortable. Why, give a man something higher than himself to live for, and you immediately elevate him intellectually, even physically. You give him a better economy and more power to work; you give him more than intellectual power, you give him a spiritual power, and you invest him with the almighty Providence of God. You cannot keep that man down where he was; he will rise every way, and he will become a worker.

Well, now, give to these Freedmen that great and glorious object, the conversion of Africa, and nothing will elevate them like that; nothing will raise their scholarship, their industry, their economy, their spirituality like that. It will transform them.

Never has anything rejoiced my heart so much as this, to send the Gospel to Africa through these Freedmen. It seems to me a divine thought, something that will certainly bear a glorious part in the conversion of Africa.

The slave-trade and slavery exist al-

most over Africa; and slavery exists wherever Mohammedanism exists. When I went through Constantinople and saw the slave market open there, I used to go into it; I saw those Africans of various tribes exposed for sale. That has been shut up, and the selling in market has been long since abolished; but slavery and the slave-trade have not been abolished. Slaves are sifting into Turkey to this day through every branch of the commerce of Egypt. Every steamer brings them in, no matter whether English, Austrian or Turkish. There is not principle nor law enough to control the deck of a single Christian steamer against bringing slaves to Turkey, when they are brought as servants. There is nothing but Christian missions that can destroy slavery and the slave-trade; it is the only power that can cripple it. I have no doubt that the Khedive of Egypt is seriously opposed to the slave-trade and is doing something to abolish it, for I hear him called everywhere among Mohammedans a *ghoul* (i. e.) an infidel. And why? Because Mohammedanism and slavery are inseparably connected, and no man can be a Mohammedan without adopting the principle of slavery, just as much as he adopts the Koran, which sanctions and organizes it. Missions are exerting a greater influence than we imagine over the Christian sentiment of the world; missions are reaching the Khedive of Egypt, though he does not know it. He knows, however, that he can never abolish slavery except through the aid of Christianity; that is the reason why he appointed Baker; that is the reason why he has American officers in his army. He knows that every Mohammedan officer will be a slave-holder and a slave-trader. But Christian missions are going through Turkey; they are exerting their influence. And when this Association establishes a mission work in Africa, it is contending most directly and most successfully with that slave-trading and slave-holding which has cursed that dark continent so long.

Rev. Mr. Grout of Brattleboro, Vt.

I feel interested in the question before us, and I want to bring to the notice of those present, especially this: First, *the willingness of* the Freedmen in the South, to engage in this work; and Secondly, *their fitness for it.*

I had the opportunity of taking a tour of observation and inspection through the South in the spring of the year—I visited Hampton, Atlanta and Nashville and many other places; and I had an opportunity of speaking to the Freedmen and women in our schools. I took occasion, among other things, to speak to them of mission life and labor in South Africa, and I cannot give you any idea of the way in which they kindled at these thoughts and facts, except perhaps by one or two statements. After speaking to them about an hour in Hampton, they begged that I would have another meeting, and the President of the Institution arranged to have one of an informal character, when they should be allowed to ask me questions; and I think something more than a hundred of those students gathered there at what would be otherwise a recess, and put to me, for the long stretch of an hour, some of the most pertinent and important questions that any mind could start, concerning things in Africa, showing an interest in this work. And when these exercises closed, they came around me in groups of half a dozen, and wanted to know where they could get information; and some wanted a grammar of the African language that I had learned. And then a great many of them who had been thinking of this work, gave their names; some added the assurance that if they should be qualified in due time and the way should be open, they would be

ready to go back to the land of their fathers, although not their own land, as messengers of light and life to their brothers beyond the sea.

I went to Atlanta and Nashville, and I found about the same state of things. No question which came before their minds would stir them like this. I believe that race is far ahead of us in their readiness for this great work. There is now opening before us this glorious enterprise, which is to be the consummation, as I think, in the providence of God, of this great work in the South, nothing less than the evangelization of Africa. We are falling into line with this grand purpose by opening our schools and colleges to the education of these people in the South, preparing them to carry it forward.

I speak now to the second point—the *capacity* of the people for this work. I have seen good missionaries, true men, learned, faithful, devoted men from every Christian land; I have seen them in the mission field; but for practical work of preaching the Gospel, and carrying divine truth right home to the hearts and consciences of the heathen in Africa, I have never seen a man equal to one of these savages whom I knew. He was as wild as the lions and the leopards in the jungle, and as unclad as you can imagine, when I first saw him. He came under instruction, learned to read soon, and became a teacher and missionary out there in the wilds and in the jungles, as it were, a land of briars and thorns. He commenced his labors with no power but an education and the spirit of God in his heart; and he has made that wilderness—literally a wilderness—"to bud and blossom as the rose." He has literally transformed that whole people, and the land has become a new land. The people have established a school and formed a church, gathered men into the church, and shed, as you have in this country, an influence, inciting them to go forward, as no other missionary of my acquaintance has.

Then the Freedman is emphatically a hopeful man. How he hoped against hope during all those years of bondage that deliverance would come! And during all that struggle, when the hearts of many stout men here were beginning to fail, he never gave up. Then, they are a social people, as every Christian worker must be in these days and in any heathen land, to be effective. They get a new truth, they talk it over and pass it on and keep it going. Then they come from the tribes, too, of which we speak.

I don't suppose we here have any prejudice on the question of color, and yet, I think most of us would rather have a white than a black man to teach us. It is natural; and they think a great deal more of black than white. I remember hearing a very sharp white young man ask a negro "what do you think about color, which is the better, white or black?"—a hard question, but he addressed himself to it manfully and respectfully, and answered: "Well, for you Americans, I think no doubt the white is the best; but as a matter of fact, we don't like it?" "Why what is the matter with it?" queried the white man. "Why it is so pale and sickly—don't seem to be anything to it; all well for you, but for us Africans, a good clear shining black, with a little tinge of red such as I have, we think the perfection of color."

That feeling prevails all through Africa; and after they have exhausted all the figures of speech in compliment or homage they settle back and fall upon the ground with this remark, "Thou art black, O King!"

These men, too, are of tropical constitutions, and are right at home in that climate and can live and do the work. Then for the power of speech and of song with which that people are endow-

ed: we here in the North are just beginning to find out some of these facts. First the power of speech. When I learned the language of that people, so as to understand and speak it as well as my own mother-tongue almost, I used to delight to sit by the hour in their courts of law and in their legislative assemblies, listening to their speeches. They were often logic on fire with eloquent imagination. If you don't find natural eloquence there, then I don't know where you will find it.

The power of song. We are just beginning to comprehend the value of this in Christian missions by the evangelists' work; Sankey and Moody have emphasized this. Those Jubilee Singers, who came from under the heavy load of bondage a few years ago, went through the North and through England, commanding the respect of Lords and ladies, men and women of the highest esthetic culture, and fashion; showing what power of song God has given to them as a race. The power of song is one of the powers God is giving, to use in the conversion of Africa to Himself.

Mr. Dougall, of New York:

For twenty-five years I advocated the claims of this Association in Canada through the Montreal "Witness;" for four years I have advocated its claims in New York through the New York "Witness;" and I came to this meeting with very great interest,—and I say it, with a great deal of disappointment. I will tell you the reason for my disappointment. I see that grey hairs have an immense preponderance in the audience; and when these grey hairs pass away, as they must soon, where are to be the successors of the past generation? The key-note has been struck to day. There must be something strong and powerful, some new missionary element, to raise up a new generation of the Tappans, the Jocelyns and the Goodells who are passing away.

The present generation knows little about the sloop of war being sent by the U. S. Government to seize the negroes of the Amistad, take them away from the jurisdiction of the state in which they were landed, and return them to their Spanish masters; they know little about the scenes that gave strength and vigor to this Society in the past generation. And now a glorious future is opening up, to evangelize and civilize Africa, that long-neglected land. The essays that have been read to-day are some of the most magnificent papers I have heard in my life, and that they are the inauguration of a very great and powerful movement, I have no doubt whatever.

Secretary Whipple of N. Y.

Mr. Chairman—These ideas are not new to me as an officer of the Association; they are not new to the Executive Committee; they have been held from the first. They are new, perhaps, to the Association, in the ability and fullness with which they have been presented, and the heartiness with which they are received. When the Association shall be ready for it, I pledge the Executive Committee to put them into practice. There is every reason to believe that it can be, and will be done.

There are young men in process of education in our Southern schools whose thoughts and hearts are turned towards Africa, but it will not do to send them out unprepared. They go away from civilization, away from the restraints of Christianity: they enter into new and untried difficulties, they encounter great and manifold temptations; they must be well grounded in the faith, and well-educated in Christian institutions, before they are sent forth. No one who comprehends the circumstances, will

wonder that they have not already been sent out. It is little more than ten years since the great majority of them were relieved from the oppressions of slavery, less perhaps, than half a dozen years since they commenced a course of education, and too great haste in dismissing them to such a work, would be to invite defeat.

I say not these things in disparagement of the ideas presented; I rejoice in them; but we must not raise our expectations too high. The field at home is a large one, a demanding one, furnishing such opportunities and facilities for labor as the world has scarcely ever witnessed. It will not be strange if many remain and labor for Christ here; but I do hope, that, in the providence of God, large numbers of them will be called to carry the blessings of Christian civilization into Africa, and that not a few may be prepared to go out this year, so that when we come to our next annual gathering, we shall be able to say that some have been sent forth to the work.

Rev. Mr. Fessenden of Farmington, Ct.

For the past few years, I have been the Financial Secretary of the Hampton School to which allusion has been made to-day. Those who were present at its anniversary two years ago will remember that a stalwart man, with a complexion of the deepest black, appeared as the valedictorian, and in his remarks said: "We stand here as the representatives of our race, and to show that there is something in us worth saving, and not for ourselves alone, but for Africa." The next year there were present quite a number of gentlemen from the South and from the North, when Dr. Ruffner, the Superintendent of Public Instruction of Virginia, made a speech which those of us who heard will not soon forget. He stood forth as a Virginian and said: "We have not yet begun to fathom the idea of the power of the African race in their eloquence and in their music." "And," said he, "there is a man here to-day, who probably is the most thorough colored scholar in the world, and from whom we may hear a few remarks."

We had listened to speeches of great eloquence and power before, but we shall none of us forget how that colored man came forward with his dark, jet face, his sloping forehead, protruding lips—all the signs of an African of the purest blood. With the ease and grace of the most practical speaker he addressed the audience, saying, "The few colored people you have seen here have been slaves—they are of a servile race; they have never known anything but slavery for 200 years. But if you could go back with me to the heart of Africa, your eyes would see a race such as God has hardly ever made in their position, with minds equal to those of any other." And such a man was a vindication of what he urged.

In looking at this subject the thought presents itself, How long will it be before we shall have these Freedmen ready to go forth to Africa to preach the riches of Christ? I believe that the day is drawing very near, and when you hear the suggestions of brother Pike—to which I listened a few weeks ago with an interest that I cannot express—you will agree with me. Here I beg leave to say that if you want to give to your people on the Sabbath day an amount of instruction in regard to Africa which they could hardly find elsewhere, and an inspiration in the work of doing good for Africa, get brother Pike to stand up in your pulpit and preach as he did to us at Farmington.

Rev. Mr. Harding, of Longmeadow, Mass.

Great enthusiasm might be awakened in our churches if we could speedily take advantage of the world-wide im-

pulse, which, in connection with the Khedive of Egypt, and his industrial and commercial activity, is pouring such a flood of travel and enterprise into the Soudan region, and civilizing the government of those tribes.

I think, if we in this Society could throw at once our efforts into Eastern Africa, we might plan an industrial school which the Khedive of Egypt would probably be in sympathy with; which would be in the line of all these industrial and commercial enterprises. If schools could be established and put in charge of the freedmen (for they belong to Africa) we should be doing a great deal toward the evangelization of that country. * * *

My thought is, that if such a man as Gen. Armstrong of Hampton could establish an Industrial School somewhere up the Nile in the line of this communication with central Africa, that region that is opening up with such an interest before the eyes of the world, something would be done which would inspire the hearts of our people to greater efforts.

Rev. Dr. Bidwell of N. Y.

The Khedive of Egypt has been frequently referred to. You will pardon me, I am sure, for saying that I have the honor of being acquainted with him. I have been in his palace and had a long talk with him, and my impressions of him from what I have seen and learned personally are such as to make me feel a very great respect for him. And if this Association should make an overture to him with the object you have in view, I think there would be no hesitation on his part to accede to almost any requests you might make. Egypt is growing up, and as soon as the Khedive can burst from the bonds of Turkey he will be ready to press the emancipation of Egypt.

The Khedive is a strong, able man, and he desires to lift up Egypt into civilization. It is true he is a Mohammedan; but he has been frequently in London and Paris, and has a high appreciation of the civilization he saw in Europe.

I have been, through a long life, in a great many missionary meetings, and as far as I recollect, at the American Board or any other, I have never listened to two papers, so able, and so eloquent, as the two papers that were read before us this morning. And I might say that if the facts embodied in those two documents shall be spread broad cast over the land, you will hardly fail to get all the funds you need for this grandest and noblest of efforts—the civilization of Africa.

THE AMERICAN MISSIONARY ASSOCIATION.

Its Aims, Plans and Means of Work.

It is not surprising that the preceding Papers and Addresses relating to Africa and the Freedmen of America, created a profound impression on the recent Annual Meeting of the American Missionary Association, for these great themes fall into exact line with the origin and aim of this Association. It was born in a sympathy with the oppressed. Its early supporters were abolitionists. Its first missionaries sought to benefit the slaves in America, the emancipated negroes in the West Indies, and the heathen in Africa. The largest single donation it ever received was for its missions among that people. It was this aim that has called forth such large contributions from Great Britain, and still gives it the support of the Freedmen's Missions Aid Society of London—It was this that prompted it to be first in reaching with clothing, schools and the Gospel, the slaves escaping to our army lines; and that concentrated its main efforts upon the Freedmen when emancipation came. It was this which led the Congregational Council of 1865 to select it as the channel providentially prepared for reaching and elevating this "nation born at once." It was this that moved it to extend its labors among the Indians and Chinese in America—the other despised peoples crushed by caste prejudice on this continent.

We rejoice, therefore, in the indications that the eyes of the civilized world are turned towards Africa, so long neglected except to be plundered; that explorers, undeterred by difficulties or dangers, are penetrating its mysteries; and that the relations of the Freedmen to the future of Africa as well as to America, are attracting renewed attention.

The Executive Officers of the Association will consider carefully the specific recommendations in these Papers and Addresses, in regard to sending the Freedmen as missionaries to Africa. It must be borne in mind that these ex-slaves have a double duty—to America and to Africa: yet, happily, these duties are blended. A high Christian culture is essential to both. If the Freedmen are to furnish the Soldiers of the Cross that are to evangelize Africa, they must be drilled and equipped in no hasty or superficial manner. In their case this means much: they are children in knowledge and in Christian grace; slavery has left its terrible marks not only on their bodies, but on their social habits and moral traits; Africa is degraded and cruel. Only Christian heroes can be victors there. We must beware that we send not those who shall be conquered instead of conquerors.

Then, too, we must remember that the Freedmen have a great moral victory yet to win in America—a victory over themselves, and over the bitter race-prejudice, whose ramparts still hedge them in; they must also scale the heights which are now theirs by law, but which they can only reach and hold by intellectual culture and moral and religious stamina of character. This great battle must be fought in America. Its victory cannot be won solely by carrying the war into Africa. In this struggle, Richmond cannot be reached by a march to the sea. Moreover, we cannot spare all the well-drilled soldiers for Africa, nor maintain only recruiting camps here. If the Freedmen are to be the source of supply for Missions there—if they are to send the sparkling streams to fertilize that desert land, they must not themselves be suffered to sink into stagnation.

The uplifting power of the great thought of Africa's redemption will be immense, but it must be sustained by a stable and pure home piety of continually increasing strength and breadth.

The A. M. A. is well provided with the instrumentalities for preparing the Freedmen for the double work. It began its *educational* efforts among them by opening schools of the simplest kind, for no others were then needed. The schools were held in whatever structures offered, suitable or unsuitable. In like manner the Gospel was preached in the school and in the frequently changing public assemblies. But it was early seen that permanent results required more permanent places and methods, and the rapid advance of thepupils necessitated advancing grades in schools. Moreover, the great idea soon took fixed form that this people must become helpers in their own elevation, that we could only train the future teachers, preachers and leaders. Hence the large Primary schools gave place to the Normal school, the Collegeand the Theological Department ; hence churches were formed and houses of worship erected, where a pure morality should be taught and exemplified in the membership.

In accordance with these views seven chartered Institutions of learning have been founded favorably located in as many different states, while twenty-five graded, Normal and other schools are sustained in other localities. Suitable and even commodious buildings have been erected for some of these by the aid of Government, or the special gifts of friends, and one of them has been reared by the songs of the Jubilee Singers. The churches that have been formed, few in number, but carefully guarded as to practical morality, have been aided in erecting convenient houses of worship.

The wisdom and success of these methods are apparent in the results already attained. Seventy theological students are in the schools, and are preaching more or less at the same time ; nearly ten thousand pupils are in the several grades of study rapidly hastening to useful careers in life ; more than seven hundred of the former pupils are employed as teachers with over *sixty thousand pupils* in their schools, and are at the same time sustaining Sunday-Schools, prayer meetings, temperance organizations and Christian morality in the communities where they teach. From these students—theological and literary—will come, as we hope, an ever increasing body of missionaries for Africa.

It is gratifying that the value of this work of the Association has been recognized by those not connected with us, but who are abundantly competent to judge.

Rev. Dr. Rust, Cor. Sec. of the Methodist Freedmen's Society, a gentleman long connected with the Freedmen's work, and therefore intelligent on the subject, said at the Methodist Minister's Meeting in Chicago, as reported in the *Chicago Tribune*, Jan. 9th, 1874, that "at the present time the Congregational Church was doing the most good of any with the negroes."

Bishop Haven, recently elected as Bishop of the M. E. Church, and now residing in Atlanta, Ga., said (as stated in the *Independent*, April 23, 1874), that "the Congregationalists have done five times as much in this direction as any other denomination."

The *Christian Recorder*, the organ of the African Methodist Church said, in giving a brief notice of the "American Missionary,"

"A monthly that gives us more hope of our race than all the others placed upon our table. It comes with information of what is being *done,* to redeem the colored people of the South from sin and ignorance—and it is *deeds* that tell. To read this

monthly is to be able to properly estimate the words of Dr. Rust "that the Congregational Churches are doing more for the freedmen than any other denomination."

The efforts of the Association are now crippled for want of means, and the people themselves are discouraged by poverty. Young men must quit their studies to earn their living. We hope, therefore, that the enthusiasm of our late meeting, widely extended and deepened by the reading of the Papers and Addresses, which we present herewith, will quicken the zeal, and intensify the prayers of the friends of the Freedmen and of Africa—that the hand of God which emancipated the slaves may be recognized as it points them to Africa, and that His voice may be heard which calls His church to prepare them for that great destination.

On the next page will be found the statistics of the schools and churches, teachers and missionaries of the Association.

THE AMERICAN MISSIONARY ASSOCIATION.

Statistics of its Work and Workers.

Workers.

Missionaries.—At the South, 48 ; among the Indians, 3 ; in the Foregn field 9; total, 60.

Teachers.—At the South, 150 ; among the Chinese, 16 ; among the Indians, 5; in the Foreign field 18; total, 189.

Matrons, 9 ; in Business Dep't, 15.

Total Number of Workers, 275.

Churches.

Churches at the South, 56 : among the Indians, 2 ; in the Foreign field 7; total, 65.

Church Members at the South, 3,601 : among the Indians, 34 ; in the Foreign field 587: total, 4,222.

Total Number Sabbath School Scholars, 7,981.

Schools.

Schools at the South, 32 ; among the Chinese, 11 ; among the Indians, 3 ; in the Foreign field 12; total, 58.

Pupils at the South, 7,209 ; among the Chinese, 1,801 : among the Indians, 75 ; in the Foreign field 831; total, 9,916.

Details of School Work at the South.

Chartered Institutions: 7.

Hampton N. and A. Institute, Hampton, Va.—Number of Pupils, 243. Boarding accommodations for 180.

Berea College, Berea, Ky.—Number of Pupils, 271; Boarding acommodations for 180.

Fisk University, Nashville, Tenn.—Number of Pupils, 226 ; Boarding accommodations for 100.

Atlanta University, Atlanta, Ga.—Number of Pupils, 236 ; Boarding accommodation for 150.

Talledega College, Talledega, Ala.—Number of Pupils, 247; Boarding accomdations for 100.

Tougaloo University, Tougaloo, Miss.—Number of Pupils, 217 : Boarding accommodations for 90.

Straight University, New Orleans, La.—Number of Pupils, 180; Boarding accommodations for 30.

Other Institutions: 17.

Williston School, Wilmington, N. C.—Number of Pupils,	94
Washington School, Raleigh, N. C.— " "	370
Avery Institute, Charleston, S. C.— " "	439
Brewer Normal School, Greenwood, S. C.—Number of Pupils,	17
Storrs School, Atlanta, Ga.— " "	440
Lewis High School, Macon, Ga,— " "	272
Graded School, St. Augustine, Fla.— " "	127
Trinity School, Athens, Ala.— " "	174
Lincoln School, Marion, Ala.— " "	194
Emerson Institute, Mobile, Ala.— " "	411
Swayne School, Montgomery, Ala.— " "	472
Burrell School, Selma, Ala.— " "	399
Howard School, Chattanooga, Tenn.— " "	468
LeMoyne School, Memphis, Tenn.— " "	300
Union Academy, Columbus, Miss.— " "	419
Normal School, Pine Bluff, Ark.— " "	175
Barnes Institute, Galveston, Texas.— " "	176

Common Schools, 8. Total, 32.

Pupils Classified.

Theological,	70
Law,	17
Collegiate,	60
Collegiate Prep.,	191
Normal,	1,354
Grammar,	1,014
Intermediate,	1,554
Primary,	3,033
	7,293
Studying in two grades,	84
	7,209
Scholars in the South taught by our former pupils,	64,000